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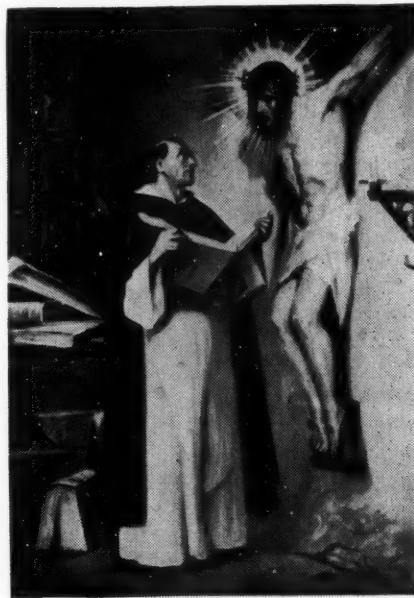


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J.M.J.D.

DOMINICANA

Vol. XXXII

MARCH, 1947

No. 1

THE SONG OF MOTHER CHURCH

RAYMOND SMITH, O.P.



THE LULLABY of a mother is to put her baby to sleep, but the song of Mother Church is to lead her children to greater devotion by singing the praises of God. Both types of music have a purpose, and a lullaby that served only to irritate the baby would hardly be of any use. In like manner, when any other music is substituted in the Church for that which leads the soul to closer union with God, one knows that such music does not attain the purpose of the true song of the Church. The exciting history of how the Church almost lost its original melodies and how Gregorian Chant was eventually rescued, is one of those little known pages of Church history. Few Catholics in America realize that by the hard work of a group of Benedictine monks of the last century, and the unstinted efforts of a Sister and a lay-woman of today, they are the beneficiaries of the true song of the Church.

The name of St. Gregory the Great has justly become inseparably connected with the word chant. It is true that the Church had music before he began his reign, but it was because of this Pope's unifying and systematizing the material at hand that the lasting results found in plain chant were produced. In the early days of Christianity, there were four types of Church music in the West: Ambrosian, Gregorian, Gallican, and Mozarabic. The relation of these four among themselves has been described as that of Latin to its daughter languages of Italian, French, and Spanish. Of the four, that known as Gregorian has survived and is considered the purest and highest expression of Church music.

Since Gregory was pontiff during that era known as the Age of Christianization, the song of Mother Church traveled with her mis-

sionaries as they went on their apostolic journeys over the then known world. Hence when the monks went to foreign lands, as St. Augustine to England, they took with them the sacred music. Thus throughout all of Europe, the Church was displaying not only its unity in doctrine but also in chant. Canterbury, for instance, soon became famous as a center of Gregorian Chant. This same effect was produced in almost all the territories converted to Christianity. The four hundred year period from the seventh century to the eleventh was to witness the spread and magnificent growth of plain chant. Free in its rhythm and reverent in its expression, the chant was ingrained in the people of those days and was the logical result of the spirituality of the time. This space of four centuries constitutes the golden age of the chant.

TINKLING CYMBALS

Gradually, however, and at first without any disastrous consequences, the chant was changed. The total corrupting influence did not strike until the Renaissance. This period of restoring all things to the false god of art for itself, delivered the fatal blow to Gregorian chant. Composers of melodies looked down upon the old method of composition as something barbaric. Worse than that, they became more interested in making themselves famous than in creating music suitable to the Mass and other church functions. Singers, for their part, often would completely ignore the text of the chant and improvise additions of their own, hoping to show off their ability and virtuosity. Even copyists began to interpret the music to fit their own tastes and thus distorted the entire tradition of Gregorian chant.

Except for the religious orders which maintained some semblance of the early chant, this type of Church music was dead. Its requiem was sung with double alleluias at the beginning of the Renaissance, and its demise was hailed as a time for rejoicing. Plainchant was not to survive even as an heirloom. At least an heirloom can be examined although it is out of its proper surroundings. The Gregorian chant on the contrary had been unceremoniously buried and apparently no possibility remained to exhume its remains at a later date. For all practical purposes plain chant as known in the early Church was gone, lost for good, something to read about but never again to be heard. The unhealthy climate of a Protestant Europe was destroying everything noble and elevating of the old Christian order.

The parallel took place in architecture, sculpture, and painting, where the individual artist became the important figure. Once cathedrals were but the inevitable expression of a Catholic people. Men produced masterpieces and their names remained unknown, because

the cathedral was the edifice constructed by all the people. It was their church, their work of art. The same happened in sculpture and painting. It must not be wondered at then that it also occurred in the chant. Sacred music was not guided by humility of heart but spurred on by the vanity of fame.

With the Renaissance began the dark ages of Church music. The technique of correct composition was in great danger of being lost forever. Even the Dominican chant, which has preserved many melodies older than the Gregorian used by the Roman Rite, suffered a decadence. The true principles of plain chant were completely and universally ignored, and the melodies composed after the Renaissance were based on false notions of this type of music. The laity no longer possessed the true spirit of the chant, and the books of the monks had been so altered that their accuracy was greatly doubted.

The notable contributions of Pierluigi da Palestrina in the sixteenth century did little to restore Plainchant. Although polyphony is established as proper Church music, it cannot be placed above the chant for simplicity and beauty. Under the influence of Palestrina has developed that classical polyphony so frequently misused in our church choirs of today who turn it into an operatic production. Thus by the time of the early nineteenth century the plain chant was so utterly devoid of its spirit that the Holy Week services were described by Mendelssohn as "insignificant dull music." He was not prompted by any prejudice; he was merely stating a fact.

The true chant had been silenced now from the time of the Renaissance when Mendelssohn made his remark. The devastating influence of the Protestant Revolt on all Christendom had made it possible that Catholics for centuries would tolerate an inferior worldly music to the true melodies of the chant. The people did not apparently perceive the truth that what they had was not music flowing from a genuine spirit of the Faith, but rather the musical expression of men who were more skilled at composing arias than the humble rhythm of Gregorian chant.

MUSICAL MONKS

Yet as always happens, some men remained calm and fought against the almost over-whelming tide of secularization which had stealthily crept into the very souls of the faithful. Finally, at long last, the great restoration came. In 1833 Dom Prosper Guéranger, O.S.B. founded and became first Abbot of the Benedictine Monastery of Solesmes in France. The abbey had not been in use since 1791. Already famous as a liturgist, Dom Guéranger gave the impetus which

has lead to the discovery of the original melodies of Gregorian chant. The tremendous labors of Dom Joseph Pothier and the careful research into the principles of plain chant by Dom André Mocquereau resulted in a clarification and distinction of Gregorian music from the corrupted Church music then existing. The effects of these discoveries have not yet been fully realized.

Divine Providence was generously removing the veil which had hidden all the traditional music from the eyes and ears of men who desired the song of Mother Church from its purest font. There was now revealed and soon evident to those who understood anything about the plain chant the reason why it had held so great a sway in the early centuries of the Church. It was also clear why it was so repulsive after the Reformation. The musical heresies after the period of the Protestant Revolt were no less pernicious in their way than the doctrinal heresies of the self-styled reformers.

Yet, even though Solesmes might establish the plain chant to its pristine beauty, there was little prospect of another musical evangelization of the world as had occurred under Gregory the Great. Solesmes was but one abbey and would have little influence on the rest of the Church. But once again, God had forces at work to guarantee that soon the Universal Church would be singing melodies sweeter to the angels than the discordance of the previous four centuries. On May first, 1895, Giuseppe Sarto, Patriarch of Venice, published a Pastoral letter to his clergy on the subject of Church music. He was no stranger in this matter. When he was Bishop of Mantua, he had taken personal charge of the singing lessons in his seminary and in 1894 presented a complete document on Church music to the Sacred Congregation of Rites.

The Cardinal's letter hit directly at the wretched state of affairs in ecclesiastical music. He pleaded for nothing less than the true Gregorian chant and the stricter form of polyphony. His directness in criticism of the music in vogue in Italy at the time brings a smile to one's lips. He wrote in part: "Its inner character is frivolity without reserve. Its melodic form, even though it flatters the ear exceedingly, is sweet to excess, its rhythm is that of the most danceable Italian poetry, its object only to please the senses, and consequently it contains nothing but musical effects; naturally, the more affected are its concertized solos, and the louder its choruses, the more it pleases the masses. . . . There is always an aria for bass, a romance for tenor, the duet, cavatina, cabaletta and the final chorus. . . . I will not call attention to the fact that often these theatrical melodies are combined with the Holy Text; even more frequent new ones have been created, but

always fashioned after those of the theater; and one has thereby so violated the secrets of our Faith as to merit the reproach of Christ to the desecrators of the Temple of Jerusalem: You however have made it a den of thieves."

To the objection that the people would not appreciate the chant, the Cardinal had an answer. "Spoiled taste also rises up as an enemy of sacred music, since undeniably worldly music, because it is easily understood, and above all easily grasped from a rhythmical standpoint, is all the more pleasing the less the hearer has had the benefit of a good musical education. . . . But without pointing out especially that mere pleasure never furnishes a true critical judgment in holy things, and that one should not give in to the people in things that are not good, but should teach and educate them—I say that the misuse of the word people is exercised too much; for in reality they give evidence of being more devout and serious than one usually thinks."

MOTU PROPRIO

Perhaps nothing would have come of this zealous prelate's observations, were it not for the fact that in 1903 Cardinal Sarto became Pope Pius X. On the feast of St. Cecilia November 22, 1903, this great Pontiff, holy both by reason of his office and by personal sanctity, promulgated the famous *Motu Proprio* on plain chant. The following year the Holy Father established a Papal Commission to work on the restoration of plain chant and intrusted the burden of the work to the monks of Solesmes. Hence after long centuries of the Church without the official music of Her early days, and after the hard years of labor carried on by the monks of Solesmes, the song of Mother Church was beginning once again to become the melody of Her children. The dark ages were over. A new and perhaps golden era was dawning.

However, it was one thing to have the Pope express his will on a subject and quite another to have it followed. Not that any disobedience would be expected, but the cold fact was that too few knew anything about Gregorian chant to make the reform of Pius X effectual. Especially in America, one could only hope for a hearty and genuine goodwill to cooperate and then let it go at that. Such fortunately was not to be the case. Just about this time, in fact only a few months after the publication of the *Motu Proprio*, a woman well versed in music entered the Church. She is Mrs. Justine Ward. Added to her natural vitality for a worthy cause was the zeal for the Faith found so frequently in converts. In 1910 Mrs. Ward came in contact with the Very Reverend Dr. Shields, then head of the Educational Depart-

ment of Catholic University of America. At his request she undertook the task of composing textbooks for the music course to be used and sponsored by the Catholic Sisters College in the National Capital. Mrs. Ward also established the now famous Pius X School of Music. In 1929 her generosity extended itself to founding a trust fund to further the growth of Gregorian chant.

One of the most fortunate events in Mrs. Ward's amazing career as sponsor of Gregorian music in our country, was her trip to Quarr Abbey of Solesmes in 1921. There this skilled musician studied the principles of plain chant from the greater master Dom Mocquereau himself. His praise of Mrs. Ward's work after many months of study at Solesmes is fitting tribute to her boundless enthusiasm for what has been her life work. Not only was Mrs. Ward captivated by the charm of the sacred melodies, but she was most anxious to share this treasure with others. Dom Morquereau has described her books on chant as a "real stroke of genius."

What had happened was that an outlet for the Gregorian chant as restored at Solesmes now had been given to America. Sisters College adopted the Ward Method and determined to educate the children of Catholic schools in the true melodies of this ancient and sacred music. Since those early days of the 1920's, the Ward Method has remained the very core of the movement to revive Gregorian chant in America. Sisters College continues to be the humble and all too long hidden source of its now gushing stream.

In 1927 a new figure appeared at Sisters College in the person of Sister Agnesine, S.S.N.D. She brought with her a profound knowledge of her subject and a dynamic spirit of inculcating the chant. The community of Sisters to which she belongs, the School Sisters of Notre Dame, has used the Ward Method in their schools which number over a hundred from Massachusetts to Puerto Rico. Directed primarily to children, the Church can look for great things from a youthful America trained in the melodies of the Church.

AMERICA SINGS

Sister Agnesine has done tremendous work in making the Gregorian chant known in places in our country which otherwise would never be reached. To do this she conducts a special class for students for the priesthood, Sisters, ex-G.I.'s, and lay people. These are to be apostles of the chant. To the future priest, Sister Agnesine particularly addresses herself. In her first class she points out that the course in chant is not to teach the students how to sing a few Masses well, but to open to them the whole Liturgical Year. Ultimately she wishes

all Catholic children to have such a love for the Mass and the liturgy along with the chant that Catholic life in America will become more integrated. Sister Agnesine's advice to clerics is to make chant their hobby. Apparently she had read the words of Rabanus Maurus, who, living in the ninth century, wrote: A cleric who does not sing, is not a complete cleric. Of course how well he sings depends on his vocal equipment!

The connection between Solesmes and Sisters College is one of close cooperation and deep interest on the part of the monks. On October 29th, 1946, the present Abbot of Solesmes, Dom Germain Cozien, visited, with Mrs. Ward, the class of religious and lay folk being instructed by Sister Agnesine. It was no perfunctory gesture of politeness but a genuine concern for the work being done. The distinguished guest remained for the entire period listening to the students sing the melodies of the Gregorian chant. At the conclusion of this unusual recital, the Abbot praised the excellent results. True to his vocation as priest, Dom Cozien reminded the students that Church music is not to be identified with any other type of music. One can learn it to its technical perfection and still not be pleasing to God. The doctrine of the Church, the use of Her channels of grace, all this must prepare the soul before one can hope to have the song of Mother Church burst forth from a heart full of love for God.

Hence the link between Solesmes and America has been made. Yet the success of the work of Mrs. Justine Ward and Sister Agnesine cannot be measured. It goes on in parish schools and receives no great publicity. Nevertheless, this important apostolate of plain chant is rapidly becoming a mighty force in saving our youth from the evils of the day and leading the laity to a more correct participation in the Mass. The hidden labor of spreading the chant deserves greater recognition. Too few know that such a school exists where people are taught and trained to teach the chant. Thus the announcement of the first National Chant Convention to be held in America comes as good news. On March 19th and 20th of this year, those interested in Gregorian chant and sacred music will gather at Sisters College, Washington, D.C., to consider the progress of Church music in America and its possibilities for greater development. It was most fitting that the feast of St. Joseph was designated as the opening day of the Convention. As Patron of the Universal Church he is guardian of all Her works.

A Solemn Mass sung in the traditional Gregorian chant according to the principles so scientifically and painstakingly rediscovered by the monks of Solesmes will be celebrated on the feast of St. Joseph.

Second Vespers of the Office of that day will be chanted. The choir will be composed of priests and clerics studying chant at Sisters College. During the Convention, the important subjects of teaching methods and ways of increasing interest in the chant will be discussed. The total result should be most encouraging.

Thus just forty years after the first official publication and approval of the new reform, that of the *Graduale* on August 7, 1907, the Catholics in America have an unprecedented opportunity to learn more about plain chant and join their voices in the song of Mother Church. Then the words of St. Paul used in the epistle for the feast of the Holy Family will take on new meaning: "And may the peace of Christ reign in your hearts. . . . Let the word of Christ dwell in you abundantly: in all wisdom teach and admonish one another by psalms, hymns and spiritual songs, singing in your hearts to God by His grace." (Col. 3, 15-17)

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WHY DOESN'T SHE DO SOMETHING?

BENEDICT JOSEPH, O.P.



IMOTHY BURNS stopped and gaped at his companion, a long-winded, know-it-all of the small, country town. He was getting an ear-full of how Communism had already overthrown many of the European governments and how it was planning to overthrow our own.

"But, why doesn't the Church do something about it?" Timothy asked his companion who stopped to get his breath, and who had not said a word about what the Church was doing.

Unfortunately, his companion, like so many Catholics, had not bothered finding out that the Church, through her Popes and Priests, has been continuously condemning it, warning the faithful against it, and giving them a positive program to offset it.

The truth of the fact is that when that diabolical way of life, for that is what Communism really is, first appeared, the Church saw it for what it was and denounced it. As it became more powerful, deadly, and destructive, the Church became more insistent in her warnings that it aimed at destroying the present social order and at undermining the foundations of Christian civilization.

THE PONTIFFS SPEAK

Could the Vicars of Christ remain silent and passive in face of a system that has launched against the Church such persecutions as she has never yet experienced; that has in itself the power of dragging down entire peoples into a barbarism worse than that which oppressed the greater part of the world at the coming of the Savior? No! And so Pope Pius IX condemned it as "absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself." And after him, Leo XIII denounced it as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin."

The Holy Pontiffs have not stopped at a mere condemnation; they have given positive principles with which to combat it. Leo XIII laid down certain principles and made clear the nature of man and society in his Encyclical letter on "The Condition of Labor"; and Pius XI, in his "Reconstructing the Social Order," expanded and applied them to more recent times. Finally, deplored the rapid growth of Communism, Pius XI wrote his Encyclical on "Atheistic Communism" in which he once and for all revealed the true nature of Communism and proposed the remedies most apt to destroy it.

RENEWAL OF CHRISTIAN LIFE

The first remedy he proposed was the renewal of Christian life. He called this the fundamental remedy. It consists in a sincere renewal of private and public life according to the principles of the Gospel. The result of such a renewal of life in each and all who belong to the Fold of Christ would be the preservation of human society from total corruption. Now, giving little or no thought to this counsel, the Christian might ask, "Is that all?" But after careful thought he will conclude that it is a big *all*; for by so returning to a life according to the principles of the Gospel, the Christian will turn his back on Communism which falsely and alluringly offers him a heaven on earth, and direct all his thoughts and actions to the true heaven which can only be had after this earthly life.

In this regard, the Holy Father insisted on detachment from earthly goods and on the precept of charity. The Communist would have us place as our goal in life an abundance of worldly goods; the Church would have us detach ourselves from them. To the poor and rich alike she recalls the words of our Lord: "Blessed are the poor in spirit."¹ The poor must not despise their poverty; the rich must not glory in their riches. Rather they should consider themselves stewards and must remember that one day they will have to render an account of their stewardship. They should give from their abundance to the poor and needy, who, on the other hand, must not try to destroy the rich and bring about an equality among all men. To do this is impossible, for there is a natural inequality between man and man. Skill, health, and strength differ in all men; therefore, fortune will differ from fortune.

¹ Matt. v. 3.

Detachment from worldly goods is important, but what is even more important as a remedy for the present evil, the Holy Pontiff pointed out, is the precept of charity. By charity, here, he meant that Christian Charity which is patient and kind and which won over to Christ the pagan world, especially the poorest of the poor, the slaves. He recommended those charitable institutions, such as the St. Vincent de Paul Society, which perform spiritual and corporal works of mercy, and which go right to the poor. The poor and the workingman, on the other hand, realizing more and more what the spirit of love animated by the virtue of Christ is doing for them, will draw closer to their defender, the Church.

However, charity cannot be true charity if justice is lacking. This obligation of justice falls not only on the employer, but also on the employee. Both should work in complete harmony. Both should have the common good in mind. If they worked together thus, economic life as a whole would be pursued in tranquillity and order.

INSTRUCTION IN SOCIAL PROBLEMS

After proposing this first remedy, which all agree to be the first and foremost to be applied to Communism, Pius XI said that the people must be instructed in social problems in the light of the doctrine of the Church and under her guidance. Hence, labor schools should be conducted. Men's minds must be illuminated with the pure light of the doctrine of the Church; their wills must be drawn to follow and apply it as a norm of right duties. Nor should these social doctrines be given to a selected few, but to as many as possible, and especially to the working classes.

In this regard, the Catholic press can and should play a big part. Its duty is to foster in various attractive ways an ever better understanding of social doctrine. It should serve the purpose of exposing Communistic tactics, and thereby create in the faithful a distrust of such tactics. In the beginning Communism was bold and showed itself for what it was in all its perversity; but it had to change its tactics because it was thus alienating the people. Now it tries to entice the multitudes by all sorts of trickery, hiding its real designs behind ideas that in themselves are attractive and good. For instance, they take advantage of the world's desire for peace and present themselves

as promoters of it; and all the while they are gradually destroying the things that will give peace to the world. At times they make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church; but still, the Holy Father said that Communism is intrinsically wrong, and for all its alluring proposals, no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. To expose these various tactics and to keep the faithful on their guard against them is the duty of the Catholic press.

All these remedies are in vain, though, if there is lacking a last and most efficacious remedy, the spirit of prayer joined with Christian penance. Did not our Lord say, when the Apostles asked Him why they had been unable to drive the evil spirit from a demoniac, "This kind is not cast out but by prayer and fasting?"² So, too, the evil which lies heavily on humanity can be conquered only by a world-wide holy crusade of prayer and penance. The Pontiff asked all, especially the contemplative Orders both of men and women, to redouble their prayers and sacrifices to obtain from heaven aid for the Church in the present struggle. He asked especially that they implore the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, still remains the sure protectress and invincible "Help of Christians."

Not content with showing how to combat Communism, Pius XI, like a true leader, turned to his cohorts, the Bishops and Priests, and urged them on to battle. It is their duty, he told them, to keep alight in the world the torch of Faith, and to fill the hearts of the faithful with the supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: "This is the victory which overcometh the world, our Faith."³

As if to lead the march into the field of battle, Pius XI began a movement (or rather revived an ancient one) that was very dear to his heart—Catholic Action, he called it. He defined it as "participation by the laity in the work of the Hierarchy." Its object is to spread the kingdom of Jesus Christ among individuals, in families and in society. And as an aid to Catholic Action he asked men and women who lived in the same cultural atmosphere and shared the same way of life to form Auxiliary Organi-

² Matt. viii, 20.

³ I, John v, 4.

zations such as associations of farmers, workmen, doctors, and the like.

Finally, the Holy Father, to insure victory over Communism, placed the vast campaign of the Church under the standard of St. Joseph, her mighty protector.

THE SPIRIT OF PIUS XI LIVES ON

Pius XI is dead; but his indomitable spirit lives on in his great successor, Pius XII, who more than once has shown that he will lead the struggle against Communism not only in his poor, wartorn Italy but also throughout the whole world. Pius XI is dead; but his principles are being carried out by the Bishops, Priests, and the faithful. The Bishops have studied his Encyclical on "Atheistic Communism" and have carefully explained it to the faithful; the Priests have literally gone to the working-man, have formed labor schools and instructed many in social doctrine, and have encouraged Catholic Action in all its forms—Youth organizations, labor unions, The Confraternity of Jesus the Workman, The Holy Name Society, and many more; and lastly, the faithful, encouraged by such leadership, have responded more and more to their directions. Pius XI is dead; but in his spirit the Catholic press has boldly exposed Communism and its deceitful tactics and has taught Catholics how to avoid its snares.

No, Mr. Timothy Burns, Holy Mother Church is doing something about Communism. She is not asleep but vigilant. Rather, it is the multitude of Catholics who are asleep to the dangers of Communism and to the doctrines proposed by the Church. All she asks is that you and all the faithful trust her and do what she says, and she promises that Communism will be destroyed and peaceful relations among all men and all nations will be restored.

A PARTICIPLE FROM ST. THOMAS

AQUINAS BARRETT, O.P.

"Adoro Te Devote, Latens Deitas."



F THE hundreds of thousands, perhaps millions, of words which have come from the pen of the Angelic Doctor, those which have a somewhat fascinating appeal for me are his participles. For a minor latinist, at least, there is nothing like a good participle! As a major latinist, of course St. Thomas understood this and consequently made excellent—at times, exquisite—use of participles to speak to us of the things of God.

Now there are many participles in the works of St. Thomas, but of all I've seen and noted there is just one which keeps attracting my attention. I like this particular participle best of all because I think it exemplifies a special aspect of the genius of St. Thomas; it has *drive*. The participle to which I refer is found in the first line of the ADORO TE, the fourth word—which is *latens*. From an analysis of this word as here used, I think it will be evident how very much more the Angelic Doctor intended to convey than we ordinarily get out of his use of this word *latens*. To my mind, this one word used in this context is a compendium of St. Thomas's Eucharistic theology!

All of us are very familiar with that first line of the ADORO TE; many say it reverently each day, especially at that moment when the Eucharistic Christ is present within their breasts. But do we realize what this sentence means? Or at least what St. Thomas intended to convey? It is, of course, impossible to comprehend all the richness and treasure contained therein; but much remains to be unearthed by and for each one of us. For instance, can we even literally translate just this first line of the ADORO TE? It has been my experience that few do translate this line even correctly, much less adequately; hence, through a hurried over-simplification, they overlook the hidden gem St. Thomas deliberately concealed in that participle *latens*—to say nothing of the other words in this line.

THEOLOGY AND LATINITY

Many of us who have not a profound knowledge of latinity have been mislead by vernacular translations of the ADORO TE into

English. Almost all translate that participle *latens* incorrectly, I believe; it is most frequently translated as an adjective, minus its participial connotation. The usual translation into English renders *latens* as *hidden*; in the versions, therefore, the Godhead is qualified as a "hidden Godhead." In fact, in only one poetic translation into English have I seen this participle adequately and correctly rendered; and that is found in the excellent poetic version of the ADORO TE, written by Gerard Manley Hopkins, S.J. I confess that it takes the happy combination of a Thomistic theologian and a latinist to see the force of this word as used by St. Thomas in his hymn; it is gratifying, however, that Father Hopkins of the Society of Jesus shares these discerning qualities along with his poetic gifts. The first stanza of Father Hopkin's translation of the ADORO TE will be given at the conclusion of this paper.

But if *hidden* is not the proper translation of *latens* in this context, what then is its meaning? We shall presently see. In favor of *hidden* as the translation, of course I recognize you can advance some authority—your small latin dictionary, for example—which renders *latens-latentis* as *hidden*. While granting your authority, I must deny your conclusion if you apply it to the text we are considering. To strengthen my position, let us analyze the word *latens*, first giving its syntax as used in our sentence. The syntax offers no difficulty. "*Latens* is the present participle of *lateo-latere*, used as a participial adjective to qualify *deitas*."

But now for an analysis of this syntax. First of all, *latens* is a present participle; essentially it is a participle, not an adjective. (The translation of *latens* as *hidden*, you will note, is an adjectival translation, not a participial one.) What is a participle? It is a word which partakes of the nature both of a verb and of an adjective. And a verb implies action. A present participle, therefore, denotes some sort of action-going-on-in-the-present. But what is this action-going-on-in-the-present which the word *latens* implies? Well, we get the answer to that from the action-word (verb) itself of which *latens* is the participle. What does *latere* mean? You tell me at once that it means "to hide, to be hidden, to lie concealed etc." But in what sense, active or passive, does it mean "to hide, to be hidden, to lie concealed, etc."? Is it in the passive sense; for example, in the sense in which one's hat is concealed when it lies hidden in the closet? That is one possibility. Or is it in the active sense; for example, the manner in which the crew of an artillery battery actively conceal themselves from enemy observation?

O GODHEAD HIDING

Let us apply this distinction to the use of *latens* in the text we are considering. I grant that one can advance arguments either way from a grammatical standpoint; but, add the theological viewpoint of St. Thomas himself, and the weight of merit favors an active sense as the meaning of *latens* in this text. Remember that in speaking these sublime words of the ADORO TE, St. Thomas is directly addressing Christ in the Eucharist, under the particular species present to the adorer. But how is Christ present in the Eucharist; how is He concealed therein? More properly, is it not rather He Himself Who conceals Himself within the Eucharistic species, as opposed to His being concealed? For Christ in the Holy Eucharist is not there hidden as some dead, passive thing might be hidden, concealed in a closet. Christ within the Holy Bread is alive, dynamic, actively and constantly concealing Himself under the sacred elements! It is this idea which St. Thomas so magnificently fitted into that single word *latens*. So infinite is God's love, so great is His desire to unite Himself to us in this Holy Sacrament, that Christ is continuously "restraining His Divinity" as it were, lest It burst the lowly bonds of the holy bread and we be unable to contain Him! To conceal Himself in the Holy Eucharist—Body, Soul, and Divinity—requires an act, a present act of divine omnipotence. What is this act of divine omnipotence in the Eucharist? It is that tremendous, present, constant movement of actively concealing under the holy species the very Godhead Itself! It was not without deliberation, therefore, that St. Thomas chose the forceful present participle of *latere* to express himself almost perfectly when he wrote: "Devoutly I adore Thee, O Godhead *hiding!*" In the beautifully expressive version of Gerard Manley Hopkins, S.J., this line is exquisitely rendered—

"Godhead *here in hiding*, whom I do adore
Masked by bare shadows, shape and nothing more,
See, Lord, at Thy service low lies a heart
Lost, all lost in wonder at the God Thou art. . ."

BE AN OWNER

MICHAEL MURPHY, O.P.



S AMERICA continues to undergo the painful process of getting back to normal after the war, it is to be hoped that greater opportunities and encouragement will be given to those who wish to open their own businesses or to buy their own homes. By thus extending a helping hand to prospective owners we can check the tendencies that have threatened to snuff out our important right to property. The Communists and Socialists want no part of this right since they think the political officers of the community should control all the means of production. Although Capitalism should favor individual enterprise, it, too, with its gradual limiting of ownership and control to a small number of free citizens, has run the risk of overlooking the greater mass of the people. But a reawakening should be expected and fostered. Hence, with a trust in the future resurgence of the "small owner" and with the hope of more privately owned establishments, when building and buying conditions will permit, it is well to recall some primary notions about the right to property.

EXTENT OF THE RIGHT

Man's right to own is by no means unconditioned and unlimited. Rather, as is briefly noted by Rev. Ferdinand Cavallera, S.J.: "Property is the right to dispose freely of material goods within the limits of the law."¹ To illustrate, if a governing body has determined certain areas of a town to be used only for private homes, no one can build a dairy or laundry in that section and then resort to his property rights in order to defend his action. Again, under ordinary circumstances, a citizen who attempted to make firewood out of an elm in a city park would soon find that his recourse to property rights as a justification would be use-

¹ Rev. Ferdinand Cavallera, S.J., *Precis de la Doctrine Sociale Catholique*, p. 167.

less. These procedures would destroy the balance between right and obligation or duty. What the right does mean is that no owner can, or should, be unduly curtailed in his use of private property, i.e., in his authority over ". . . any wealth or means of production as may, by the arrangements of society, be in the control of persons or corporations other than the political bodies of which these persons or corporations in another aspect are members."² However, this offers only a general view. In actual practice, certain particular elements must be noted.

IMPLICATIONS OF THE RIGHT

The tramp with the empty stomach, ragged clothes and moneyless pockets shows what a fair application of property rights, either on the tramp's or on society's part, would not produce. Before all else, by this right every man should have what is necessary for his present needs. Nor does it stop with the here and now. To have a warm fire tonight but an empty coal bin for the next few weeks; to have a sufficient meal this evening with the prospect of very little for the future; to be able to live only from day to day likewise reflects a misuse or negligence of this basic right. Therefore, in addition to daily requirements, provision for the time ahead and for periods of emergency should be made and expected. Yet, no one need do an intellectual or moral somersault to achieve the much talked of state of sufficiency. For example, the man who runs a grocery store or the owner of a haberdashery ought to be able to reach economic security without sacrificing his morality and good sense. When one has to resort to deception to make a living, he is actually shackled by the social setup and is guilty of distorting the proper order that should exist between economics and morality. Intelligent applied property rights would preclude, to a great extent, that perversion.

Such are some of the effects and implications of the right to property. Now we shall look more closely at the right itself. How can we account for this right? How can we defend this privilege? Passing over the reasons that rise from the necessity of self preservation and from the requirements of a healthy family life, we turn to the precise teachings of St. Thomas Aquinas for an adequate answer.

² Hilaire Belloc, *The Servile State*, p. 14.

BASIC IN NATURE

With his usual keenness, the Angelic Doctor goes to the heart of the problem. He centers his treatment of property around the Virtue of Justice and concludes with the Psalmist, who declared: "You have subjected all things under his feet," that man has a natural right to possess exterior things.³ Not that any human being has power over the very nature of property—to assert that would be to usurp a power of God, to Whom all things are in subjection. But rather, as the Patron of the Schools points out, man has a natural dominion over external things. Each man can build a home, reap his crops, run his business and use the things of the world according to the manner in which they were made for him. Not because of any prowess as a home owner or shipbuilder or manufacturer does he acquire the right to utilize the goods of the earth; but simply because he is a rational creature with a free will does he have a certain control over the use of external things which have been created for his benefit.

THE RIGHT INDIRECTLY NECESSARY

Yet when it is said that man has a natural dominion over earthly goods it must be noted that natural rights are not all of equal importance. Defining a natural right as that which is ". . . derived from the nature of the individual and existing for his welfare,"⁴ we distinguish three main types. The right to life is the most basic and most important in every circumstance. In fact it is ". . . the end to which even civil society is a means."⁵ Next come the rights of the second class, or rights that are required for the reasonable well-being of most members of a community. As an example, the institution of marriage can be cited. Some may choose not to marry, but for the majority of individuals the married state is a necessity since it is the direct natural means to reasonable life. Finally, in the third class of rights we find the right to property. While the rights to life and to marriage are direct, that is, directly necessary for man, the right to own is only indirectly needed for man's well-being on earth. To put it in another way, one may not own any of the means of production and yet he may maintain a decent existence. Actually,

³ St. Thomas Aquinas, *Summa Theologica*, IIa IIae, Q. 66, art. 1 & 2.

⁴ John A. Ryan, D.D., *Distributive Justice*, p. 56.

⁵ John A. Ryan, D.D., *op. cit.*, p. 57

such is the case with most inhabitants of the big cities. The ordinary worker in a metropolis can satisfy his needs without owning a house or growing his vegetables or running a business. Therefore, one can get along without being an owner.

On the other hand, as an individual member of society, each citizen has certain needs that can be most capably satisfied by the provisions of the social system. To care for these needs, it is necessary that private ownership be accepted as a "social institution." The noted social writer quoted above explains the necessity in these words: "It is necessary for the same reason and in the same way as a civil police force. As the State is obliged to maintain a police force, so it is obliged to maintain a system of private landownership."⁶ At the same time, this obligation does not mean that the State can determine who the owners are to be. Though the right is indirect, it is nonetheless valid and certain. Consequently, every man, not just a determined few, has the natural right to own. In rare instances and for strong reasons the State may prevent certain individuals from exercising their right. But generally the governing body must recognize and respect this privilege of its citizens.

As a final note, it should be borne in mind that by being granted the right, man is not necessarily obliged to exercise it. It is the prerogative of the non-owner to prefer freely to do nothing about his lack of possessions. On the same score, having made his choice in this fashion, he cannot claim that an injustice is being done him because he happens to have less than his neighbor. Similarly, one who owns nothing cannot demand the goods of another unless the non-owner is faced with starvation. Then the Law of Justice allows the poverty-stricken one to insist upon what is essential for life since the right to life comes first. Outside of this exception, though, ". . . it belongs to what is called Commutative Justice faithfully to respect the possessions of others, not encroaching on the rights of another and thus exceeding the rights of ownership."⁷

CONCLUSIONS

The above are certain philosophical aspects of the right to own. From the acceptance of such conclusions, it becomes clear that man is much more than the beasts he directs and the ma-

⁶ John A. Ryan, D.D., *op. cit.*, p. 59.

⁷ Pope Pius XI, *Quadragesimo Anno* (America Press edition), p. 13.

chines he uses ; and it also becomes evident that he must be accorded the power to use his faculties of self-direction in the possession and cultivation of property. As Pope Leo strikingly wrote: "Every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts. . . . But with man it is wholly different . . . it is the mind, or reason, which is the predominant element in us who are human creatures."⁸ Thus the Marxian adherents and the Socialist advocates are ultimately working contrary to the nature of man when they plead for common control of property. "Five-year plans" and State monopoly will not change the human nature of the bourgeois or of the proletariat, and that nature can insist upon its right to possession.

POSSIBLE OBJECTION

While defending our position in this matter, it is likely that we will be confronted with the objection that the Natural Law provides for all men and that, therefore, it dictates common ownership. This is presuming too much. What should be said is that the Natural Law simply makes no division of property ; in this way community of goods can be attributed to it. To the Positive Law belongs the task of assigning, for example, the boundaries of certain territories, or of determining the control of particular materials, and such assignations are not contrary to nature. Rather, Positive Law, supposing and being built upon the Natural Law, thereby acts in conformity with it. With this in mind, we can better appreciate the advice given by Pope Pius XI when he said: "Provided that the Natural and Divine Law be observed, the public authority, in view of the common good, may specify more accurately what is licit and illicit for property owners in the use of their possessions."⁹

BE AN OWNER

Yes, to encourage small owners is a wise move. By doing so, we add to our own security and to the harmony of society. More important, we thereby protect our freedom, inasmuch as

⁸ Pope Leo XIII, *Rerum Novarum* (International Catholic Truth Society edition), p. 32.

⁹ Pope Pius XI, *op. cit.*, p. 14.

the benefits of diffused property are ". . . a buttress to freedom, because they make men independent of the domination of other wills. This is as striking spiritually as socially and economically, for the fear of the 'sack,' or extreme poverty, is a deterrent to the good use of reason and frequently to good morals."¹⁰

¹⁰ Harold Robbins, *Sun of Justice*, p. 59.

WAR-TIME ANALECTA

MARK HEATH, O.P.



OR THE ORDER, the war years ended at the General Chapter in Rome in September, 1946. Electors and delegates from all the Provinces assembled to attend the translation of the relics of St. Dominic, to elect a new Master General, and to provide wise legislation for the coming years. One who was present has written of it:

"It was like being in a big happy family; and what struck everyone present was surely the genuinely friendly atmosphere that pervaded the whole assembly. Without any strain or affected cordiality there was manifest a sincere spirit of unity. All the Provinces were represented and among them most of the belligerent nations. Such a gathering, met together after the world war, presents an excellent model of what UNO should surely strive to be. Here were all the nations and tongues, yet united in things that really mattered—doing their best to speak a common language, brothers of one and the same religious family, a kind of miniature of the universal church."¹

During the long years of war that preceded this chapter, while the Western democracies were out of communication with those nations on the Rome-Berlin axis, or conquered by it, Dominican life went on. The activity in Rome was undiminished; although the Angelicum, the great Dominican International Studium, had fewer students and a less pentecostal enrollment than before. By various means—diplomatic channels, the underground, and radio—news of the provinces arrived in Rome. This was included in the *Analecta*, the Order's official news bulletin and documentary channel, which continued publishing, though in a less regular schedule than before. With the peace, these issues, saved up in Rome during the war, were dispatched to the provinces out of communication with the Eternal City. And all of the brethren again had a view of how the rest of the Order had carried on. Herewith are synopsized the most interesting and most striking bits of news of that period.²

¹ Bernard Delany, O.P. *Blackfriars*, Vol. 28. n. 322. Jan. 1947. p. 4.

² Taken for the most part from *Analecta Ordinis Fratrum Praedicatorum* Vol. XXV-Vol XXVII. Anno 49 Fasc. I-Anno 54 Fasc. III. Jan. 1941-June 1946.

THE MASTER GENERAL

During the war years, the Master General, Fr. Martin S. Gillet, was busy with the affairs of the Order under the strained circumstances. Occupied with administrative duties, he took time out also to address eight Encyclical letters to the Order. One concerned the state of the Order just as the war fell on it, a second the death of Cardinal Pius Boggiani, a third the death of Fr. Bernard Kuhlmann, his German speaking socius; and four were long letters of lasting interest to the Order. These latter dealt with the *Study of St. Thomas* in our time, with *Dominican Preaching* in the present time, with *Dominican Spirituality*, and with the *Devotion and Renewed Apostolate of the Rosary*. These last four letters were prepared in English by the members of St. Joseph's Province. A final encyclical letter convoked the General Elective Chapter.

In addition, the Master General addressed a warm letter to the Vicar General of the Society of Jesus on the death of their Superior General, Fr. Wladimir Ledochowski, in which Fr. Gillet paid his deep respect to the saintly memory of the Jesuit General; and professed for the whole Order the great friendship which had always existed between the Dominicans and Jesuits. Fr. Gillet cited the ordinations of several General Chapters which fostered and encouraged this friendship.

The Vicar General of the Jesuits answered this letter, acknowledging the letter of the Master General, and affirming, on his part, the friendship of the Society for the Dominicans, citing the ordinations of past Jesuit General Chapters which indicated this.

The Master General in this period drew up and promulgated four laws governing the entire order. In one he regulated the foundation of small houses by any province. He set out also in another a completely new *statutum* governing the office and duties of the Postulator of Causes for the Order and for each Province. This became necessary because of the great number of causes for beatification and sanctification which the Postulator of the Order had been called on to handle. He declared, also, the true meaning of No. 741 of the Constitutions of the Order concerning the program in preaching to be undergone by young priests immediately after they have been qualified for the ministry. And in response to a decree from the Sacred Congregation of Seminaries and Universities, Fr. Gillet erected in the Order a unit of the newly founded Pontifical Society for Priestly Vocations.

Among the more notable acts of this period, the Master General, on February 2, 1943, solemnly consecrated the Order of Preachers to

the Immaculate Heart of Mary at a special ceremony held at Santa Sabina in Rome. Surrounded by the members of his curia and the community of the convent at Santa Sabina, Fr. Gillet used the formula of consecration composed by Pope Pius XII, in a solemn service that took place after Compline before the Blessed Sacrament exposed.

In addition to his work in the Order, Fr. Gillet, during the war period, wrote and published two books: one *St. Dominic*, not a scientific work on the life of the saint but rather a portrait of the heart and inner spirit of the Father of the Order; and the other *The Mission of St. Catherine*, which treats especially of the Dominican vocation of the saint of Siena. The first has already been published in an Italian as well as in a French edition.

In September, 1946, after his retirement from the Generalship on the election of Fr. Emmanuel Suarez, O.P., the new Master General, Fr. Gillet was chosen by the Holy Father to be titular Archbishop of Nicea. He was consecrated on November 12, the feast of St. Martin, 1946, in the Basilica of Santa Sabina.

THE SAINTS

The process through which the cause of a servant of God must pass before he is canonized and placed before the Order as a member who has triumphantly succeeded is a long and laborious one. During the war years many causes were introduced into this process by the Postulator General of the Order, many old causes were advanced materially toward ultimate canonization, and two of them reached the triumphant end.

The glory of the Order was increased with the canonization on November 19, 1944, of Margaret, the Princess of Hungary, in an equipollent and private canonization. St. Margaret, a Blessed of the Order almost from the time of St. Dominic, became the 16th Dominican saint. Celebrations in Rome and in Hungary welcomed this newest member of the list of the saints; and biographies, artworks, and bibliographies, were prepared for the public. As part of the civil celebrations, the Hungarian Government declared a stamp issue in honor of the saint. Her Office is now being composed.

During the war also, the Holy Father promised the canonization, after the war, of Blessed Louis Marie Grignion de Montfort, the eighteenth century French secular priest who was "second only to St. Dominic as an apostle of the Rosary," and who wrote the world famous classic: *True Devotion to the Blessed Virgin*. Recent news dispatches from Rome place this canonization as scheduled for July

20, 1947. Blessed de Montfort will be the first Dominican tertiary priest to be canonized and will be the 17th Dominican saint.

Additional honors were given our saints. On December 16, 1941, the Holy Father named St. Albert the Great the heavenly patron of the study of the natural sciences. This was done at the request of scientific groups, universities, and colleges all over the world.

St. Catherine of Siena was named the Primary patron of Italy with St. Francis of Assisi, and the secondary patron of Italian women charged with the care of the sick. This latter patronage was granted in an address to a congress of Italian nurses who had come to an audience with the Holy Father. Commemoration of the choice of St. Albert and St. Catherine as primary patrons has been incorporated in two changes in their lessons in the Dominican Breviary, as authorized by the Sacred Congregation of Rites.

Among Dominican Blessed who have been proposed for canonization and whose processes are under way are: Blessed Martin de Porres, Blessed Imelda Lambertini, Blessed Pope Innocent V, for whom the Order hopes also a declaration of Doctor of the Church, and Blessed Pope Gregory XI.

Fifteen causes have been introduced or forwarded toward beatification. Among them number two groups of martyrs; the 1300 martyrs of Tonkin, and Fr. Raphael Captier and his 12 companions who were murdered in Paris by Communists on May 25, 1871. Two Dominican Archbishop Confessors, John Volpi and Pius Albert de Corona are also included in the list, as is Fr. Hyacinth Cormier, the 76th Master General of the Order.

Of peculiar interest is the servant of God, Marie Clotilda Napoleon. She was born on March 2, 1843, the daughter of Victor Emmanuel, Duke of Savoy, later King of Sardinia and second King of Italy, and his wife Marie Adelaide, Archduchess of Austria. When she was fifteen years old she became engaged to Jerome Bonaparte, first cousin to Napoleon III, Emperor of France, and married him before her sixteenth birthday.

With her husband she moved to the Imperial court at Paris, and raised three children. Against a background of extravagant court life, she lived a life of intense virtue, of religious spirit, and of charity to the poor. After the revolution in 1871 she fled to Switzerland, and in the next year was received in the secular Third Order, taking the name Mary Catherine of the Sacred Heart, the name she used from that time on in signing her letters. Here her life was one of continued penance, humility, liberality and true nobility. She offered her life to

God for the safety of the Holy Father; and prayed often, as had St. Catherine centuries before her, that God would choose her as a victim for the sins of others.

In 1878, her brother, King Humbert I of Italy, invited her to move to Italy and gave her a home at Montecatini. In this castle she continued her life of holiness, taking private vows of religion, and living as much as possible for others.

As a reward for her prayers, God granted the conversion of her husband on his deathbed. Shortly afterwards, in June 25, 1911, fortified by the Sacraments, she died.

The investigation of her life began soon afterwards, and the collection of information, miracles, and the like was undertaken in Turin, Paris, and Fribourg during 1936-1939. Her cause has undergone the various preliminary steps, although during the war it was suspended. Recently it was taken up again by the Postulator of the Order.

HONORS

A sidelight to the historic Consistory of February, 1946, is the choice by the Holy Father of three Dominican Basilicas as titular Churches for three of the new Cardinals. Cardinal Ruffini was assigned Santa Sabina; Cardinal Micara was assigned Santa Maria sopra Minerva; and Cardinal Glennon of St. Louis was given the basilica of San Clemente. After Cardinal Glennon's untimely death, San Clemente was assigned to Cardinal de Jong.

In the war period, Dominicans were assigned as consultors to various Pontifical Congregations and Commissions. Among these are: To the Congregation of Rites: Fr. Kaeppeli; to the Congregation de propaganda Fide: Fr. Montoto; to the Biblical Commission: Frs. Abel and Callan of St. Joseph's Province, and Fr. Allo (who later died).

THE DEAD

The years 1941-1946 brought many deaths among the brethren. The list of war dead has not yet been compiled, nor the circumstances of these deaths set forth. Dominicans who have died in German and Soviet Concentration camps, however, will be found to have reflected the tenacity of the Order to the Church, to the good of souls, and to the truth. Some Dominicans lost their lives in air-raids and bombings; some in combat, others as chaplains. And, with the passage of time, brethren at home, working in classrooms, in pulpits, and at writing

desks have been called to finish their worldly tasks, have heard the *Salve Regina*, and have gone to the company of Dominic and the Saints.

The memories of seventeen friars who had excelled in their Dominican lives and their apostolic activity were especially preserved in the *Analecta* of this period. Among them were many known to Americans.

The most illustrious son of Dominic to slip the bonds of this life was Cardinal Thomas Pius Boggiani, Chancellor of the Roman Catholic Church, who died on February 26, 1942. Cardinal Boggiani was born in Piedmont in 1863, and made his studies in various convents of the Order in Italy and Austria. He was ordained priest in 1886, and received the lectorate the following year. Immediately on the completion of his studies he was sent to the mission of his province in Constantinople. He returned in a few years, however, and was elected prior in several convents of the Order. Chosen Regent of Studies in studia in Italy and Austria, he distinguished himself by a love of St. Thomas and the scholastic method, a love which he maintained until his death. He was appointed pastor in the diocese of Genoa and during this pastorate was appointed to the faculty of the diocesan seminary as a professor of theology and law. Shortly afterwards, Pope Pius X chose him to make a visitation of 23 Italian seminaries, as a preliminary to a reform, a difficult task which he accomplished with distinction. In 1908 he was appointed Bishop of Adria; and then in 1812 was chosen by the Holy See for a perilous mission as Apostolic Delegate to Mexico, and was raised to Archbishop. On his return to Italy he was made Bishop of Genoa, and on December 4, 1916, was raised to the Cardinalate. He was later chosen by Pope Pius XI to be the Papal Legate to the Eucharistic Congress in Bologna. In February, 1933, on the death of the Dominican Cardinal Frühwirth, he was appointed Chancellor of the Church, and assigned one of the suburbicarian sees. In November, 1941, he celebrated his 25th anniversary as a Cardinal, and then, almost immediately after this joyous occasion, was stricken fatally ill and died in February, 1942.

Soon after the death of Cardinal Boggiani, the Order lost Fr. Bernard Kuhlmann who died on April 9, 1942. He was a son of the Holland Province, and was an eminent canon lawyer. The German-speaking socius of Frs. De Paredes and Gillet, Fr. Kuhlmann was well known in Rome and throughout the Order. His canon law talents were given to the Order in the preparation of the new edition of the

Constitutions in which he played a large and influential part.

Among English speaking Dominicans, the Order lost Fr. Vincent McNabb of the English Province on June 17, 1943. Well known to Americans, this aged (84) and holy priest was noted for his scriptural studies, his ideas on radical social reform, his part in the Distributist and back to the land movement, and his preaching. His life, judged eccentric by some, was measured only by his devotion to the Dominican ideal. The writing, in books and articles, which came from his pen was prodigious.

And within a few short weeks of this writing, the English Province suffered another great loss in the death of Fr. Hugh Pope, in Edinburgh, on Nov. 23, 1946. Fr. Pope, 77 years old, a scripture scholar of the first rank, a master in Patristics, was at once learned and holy. Fervent in preaching and assiduous in his study, he was a pillar of the intellectual and apostolic life of his province. His greatest talents were expended in training young Dominicans in the studia of his province. Much in demand for outdoor preaching, his favorite, and retreats, as well as for occasional sermons, his passing leaves a void in English-speaking Dominican life.

A son of the Irish Province, Fr. Louis Nolan passed away in Malta on April 23, 1944. Fr. Nolan spent much of his Dominican life in Rome. He was prior of San Clemente for many years, and during this period was responsible, by the munificence of Cardinal William O'Connell of Boston, for the restoration of this historic basilica. He was made a consultor to the Sacred Congregation of Religious, and for many years served as a member of the Commission for the approval of new institutes. He was the author of the official translation of the section of the Code of Canon Law which deals with religious, the only official translation of any part of the code ever made. As a member of the Commission he drew up a *schema* for the construction of constitutions of new institutes which is still used to great advantage. Given many honors and responsibilities in his life, as a member of the Curia of the Master General, he was a visitator, Master in Theology, Prior of the Angelicum, and Syndic of the Order. Toward the end of his life he was appointed Provincial of the Province of Malta, in which office he died.

Among Dominicans of the continent, the best known to Americans was Fr. Henry Benedict Merkelbach of the Belgian Province who died on July 25, 1942. Fr. Merkelbach, whose life was full of work for the glory of the Church and the Order, is the author of *Theologia Moralis* in three volumes, and *Mariologia*. This last is now the best and standard work on the subject.

THE LITURGY

Of all the news that has come from Rome with the close of the war, the most interesting, from the point of view of daily practice, is the list of changes in the Missal and Breviary of the Order approved during the war.

The most radical changes concern the liturgy of the Blessed Virgin. The feast of the Immaculate Heart of Mary has been granted to the Order. Decreed by Pope Pius XII in 1944, it was granted to the Order in July, 1945. The feast is celebrated on the Octave Day of the Assumption of the Blessed Virgin, August 22. It has a dignity *Totum Duplex* second class. Until the proper Mass and Office of this feast is promulgated in the Order, Dominicans will use those of the feast of the Most Pure Heart of Mary (Saturday after the feast of the Sacred Heart). The feast of the Most Pure Heart of Mary has been suppressed.

A liturgical usage of many centuries, the memory of the Blessed Virgin made in Lauds and Vespers on each Sunday of the year when the office was of the day (except for some special cases), has been revoked in a decree of December 19, 1945. An explanation of this change and others was given in a subsequent issue of the *Analecta*.³

This memory, although it dates from 1553, is not found in the primitive rite and usage of the Order. In 1303 the General Chapter decreed that a memory of the Blessed Virgin be made on every day, as had been done from the beginning in the case of a memory of St. Dominic. Subsequent Chapters reaffirmed this ordination concerning the daily memory (1304-1308). In the succeeding 200 years, however, various Chapters added daily memories of St. Peter, St. Thomas, St. Vincent and St. Catherine. As a reaction, the Chapter of 1551 abrogated all these memories, including those of St. Dominic and the Blessed Virgin. Two years later, the Chapter of 1553 restored the memory of the Blessed Virgin, but on Sundays only.

But the mode of the restoration, i.e., a memory in Lauds and second Vespers of Sunday, was not in accord with current or modern liturgical usage. Firstly, because the day especially dedicated to the Blessed Mother is Saturday and not Sunday; and the Dominican Office makes a memory of the Blessed Virgin on any Saturday on which it does not have the Office of the Blessed Virgin unless the feast is a *Duplex* or greater; secondly, it is an innovation for a memory to be made in Lauds and second Vespers of a feast, and not

³ *Analecta Anno* 54. *Fasc. I-II-III.*

in first Vespers; and thirdly, it is odd and unheard of to make a memory throughout the whole liturgical year without change or variety, and especially to make it kneeling during Paschal time.

Finally, the rubric in the Ceremonial according to which the prayer of the Blessed Virgin: *Deus qui de beatae* (in Advent) and of all saints: *A cunctis* (during the rest of the year) are said in the Sunday Mass when the memory is made in the Office, rests on no rubric in the Missal, and therefore lacks authority. These prayers, therefore, will be said according to the rubrics already in the Missal which govern their use for special seasons of the year.⁴

The removal of a versicle: *V. Tuam ipsius animam doloris gladius pertransibit. R. Ut revelentur ex multis cordibus cogitationes* from three places in the breviary: as the versicle before Lauds in the feast of the Compassion and of the Seven Dolors of the Blessed Virgin, and as the versicle in None of the feast of the Compassion, has resulted in several minor changes in these offices. For the versicle before Lauds the versicle after the hymn of Vespers in each office has been substituted. And for the versicle in None in the feast of the Compassion, and also (in order to save repetition) for the versicle after the hymn in Lauds of the same feast, the versicle following the hymn in Lauds of the feast of the Seven Dolors is used. These changes were demanded because of the conclusions of Père Lagrange and the best Scripture scholars that, in the Gospel from which they are taken (Luke 2: 35), the words in the response to the versicle are not related to the words in the versicle but to those in the previous verse (Luke 2: 34).

By a special rescript also, the Mass *Salve Sancte Radix*, the Rosary Mass, may be said by Dominicans in non-Dominican churches when the votive Mass of the Blessed Virgin is allowed there.

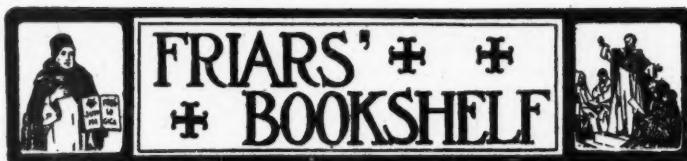
The Rosary Sunday Toties Quoties indulgences may be gained by Dominican Sisters and ladies living in the convent with them, in their own chapel.

A proper Preface of St. Thomas has been authorized and promulgated. Additions have been made to the Breviary lessons of St. Albert the Great and St. Catherine of Siena, commemorating their choice by the Holy Father as Patron of the Natural Sciences, and as co-patron of Italy. Furthermore, the proper first lessons now read in 13 feasts have been changed in order to allow the current scripture to be read.

⁴ *Rubricae Generales Missarum. No. X. Missale S.O.P. Rome, 1933, p. 37.*

In addition, the memories of octaves of three lessons have been suppressed during the octave. This affects the memories of St. Stephen, St. John, and the Holy Innocents which were made during the Christmas Octave. Special disposition has been made, also, in the case of a conflict of a solemn octave and a Sunday, relative to the use of the *Alleluias*, the *Quicumque*, and the memory of the Cross.

All of these changes have been incorporated into the *Ordo*.

**Pictorial History of the Dominican Province of Saint Joseph, U. S. A.**

By James Reginald Coffey, O.P. pp. 524, with appendix and index.
National Headquarters of the Holy Name Society, 141 East 65th
Street, New York 21, N. Y. 1946. \$6.00.

The story of the Dominican Fathers, their early difficulties and notable progress in the United States, has been ably narrated in many volumes. There can be no doubt about the deeds of the Friars Preachers. These are visibly reflected in their works and writings, which stand as memorials to apostolic zeal. However, sometimes the physical appearance of the men responsible for worthwhile pursuits may be forgotten. Hence the value of this pictorial history of the Province of Saint Joseph. Within its pages there is given, as completely as possible, a close-up view of the priests, clerics and lay brothers who have figured, and are figuring, in the formation of a heritage that is highly regarded by all members and friends of the Order of Preachers.

Father Coffey (who notes in the Foreword that Father Victor F. O'Daniel, O.P., renowned historian, should appear as co-author, because of his immeasurable help), covers a period that extends from the eighteenth century pioneering days of Bishop Edward Dominic Fenwick, O.P., to the 1945 Ordination Class. Accompanying the picture of each Dominican who labored during those years, is a brief biographical sketch, which includes, among other data, the dates of birth, religious profession and ordination; schools attended; assignments filled. Needless to say, the problem of uncovering and "touching up" old portraits must have been a laborious one. Yet, the results are surprisingly clear. Those earlier missioners, of whom no photographic likenesses could be found, are listed and a summary of their lives given. A chronological order, with a few exceptions, is followed throughout. One appendix lists the brethren who have made profession since 1941; another recalls the deaths that have occurred while the book was in the process of being printed.

To Catholics, eager to learn more about the Religious who are

prominent in the growth of the Church in America; and to Dominicans especially, this complete account should prove most satisfactory.

L.E.

The Church in the New Testament. By Sebastian Bullough, O.P., M.A. (Cantab.), S.T.L. with a foreword by His Grace, the Archbishop of Westminster. pp. 232 with indices. Burns, Oates and Washbourne, London. 1945.

This is the sixth volume in a series of seven Scripture Text Books for Catholic Schools. It is composed, says the author, as a basis for Scripture Study in classes where boys or girls may be expected to be about fourteen years of age. Greek words and phrases have been used quite freely and Hebrew and Arabic characters make their appearance here and there throughout the book. The use of these languages plus the frequent Latin quotations and the general tenor of the book seem to put it beyond the capacity of fourteen year old boys and girls, at least in the high schools of the United States.

However, the book as it stands, without reference to any age group of students, is a very excellent treatment principally of the Acts of the Apostles but with many sidelights of more or less detail and length on subjects intimately connected with a discussion of the Church in the New Testament. Besides an exegesis of most of the *Acts*, which although not overly detailed nor exceedingly learned is, nevertheless, adequate for his purpose. Fr. Bullough offers his readers interesting and informative interludes on subjects such as, On the Person of the Holy Ghost, on Religious Poverty, on the Unity of the Church, on the persons of St. Paul and St. Luke, on the Councils of the Church, on the Epistles of St. Paul and the Catholic Epistles, on Saints Peter and Paul, their foundation of the Church of Rome, their Martyrdom.

The Church in the New Testament is a vein of pure golden knowledge of the Acts and the Epistles of the New Testament and of Church History and customs to the end of Apostolic times. It cannot be too highly recommended to teachers in Catholic Colleges and High Schools and to their pupils who would read it avidly and in the reading gain a knowledge and an appreciation of at least some part of the sources of our faith. Books such as this, if introduced into the curriculum of our Catholic High Schools and Colleges or simply put on required reading lists, would begin to dispel the appalling ignorance of Scripture, Tradition, and Church History which is found among the Catholic lay alumni.

T.L.F.

Tales of Xavier. By James E. Walsh. pp. 184. Sheed and Ward, New York. 1946. \$2.50.

Bishop Walsh of Maryknoll, well-known missionary, has undertaken in this book to retell some of the outstanding incidents in the life of the Patron of Missions, St. Francis Xavier. Each chapter deals with a different phase of the Saint's life, but all sections are so related in chronological order that continuity of action and thought is achieved. Every tale recounted is supported by an actual historical fact from the life of the great Jesuit missionary. Bishop Walsh has taken these bare facts and, drawing from his thorough knowledge of the people, customs and culture of the Far East, has skillfully made each incident lively and interesting. The author was able to do this accurately because he himself labored for many years in the very mission fields in which St. Francis was prominent. Hence, the reader can expect vivid pictures of the Saint and of the people to whom he preached the Gospel of Christ.

The book is suitable for a wide range of readers. Not only will adults read it with much profit and find it edifying, but also children will discover in it much that appeals to them. If you wish to appreciate better the life of sacrifices of a missioner, if you wish to increase your devotion and love for St. Francis Xavier, the heroic servant of God, Bishop Walsh's work will fulfill your desires.

F.X.S.

The Three Ages of the Interior Life. By the Rev. R. Garrigou-Lagrange, O.P. Volume one translated by Sister M. Timothea Doyle, O.P. pp. 470 with bibliography and index. B. Herder Book Company, St. Louis 2, Mo. \$5.00.

This spiritual classic is a synthesis and practical application of the ascetical and mystical doctrine Father Lagrange has discussed in *Christian Perfection and Contemplation* and *L'amour de Dieu et la croix de Jesus*. The first volume contains a brief but thorough discussion of the principles, the source and the end of the interior life as well as a practical guide-book for those in the first or purgative way. The second volume when translated will contain for English readers a similar guide to the illuminative and unitive ways. This book will be of inestimable use to spiritual directors and to all who want to walk in the way of perfection. The author has avoided abstract discussion to treat his subject in a more practical, yet more lofty manner. His book is not a text for ascetical and mystical theologians, although it will certainly prove useful to them; it is for all

who love—or want to love—God. Father Lagrange has shown in previous works brilliance of insight, soundness of doctrine, and clarity of exposition. In this work he shows his practical wisdom, his ability to get to the point quickly, and his magnificent capability as a director of souls. Those who read his short and pithy discussions of spiritual direction, spiritual reading, the predominant fault and sacramental confession, prayers (of petition, Divine Office, and contemplation), Mass and Communion, the reasons souls are retarded will know that the author is here concerned with the advancement of souls, with giving them the means of spirit and life.

The translation is clear, readable, and faithful to the original. Sixty years ago an English Cardinal remarked that "the knowledge of French is so widely diffused in English society that publishers wisely refuse to print translations from the French." This condition does not hold today, and, even if it did, this translation would be eminently useful as the book is not intended only for a scholarly elite. Sister Timothea has increased the value of the work by reference to English translations of the works the author refers to in footnotes and bibliography. However, in this respect there have been several slips. Blessed de Monfort's *True Devotion to the Blessed Virgin Mary* is sufficiently widespread in its English translation to merit a direct reference. Venerable Louis of Granada's *Guia de pecadores* is better known under Father McInerney's translation, *The Sinner's Guide*. John of St. Thomas' *De donis Spiritus Sancti* was translated in the pages of *The Thomist* in 1945-46. These and similar oversights can be corrected in future editions, of which the reviewer hopes there are many.

U.V.

Morals in Politics and Professions. By Rev. Francis J. Connell, C.S.S.R., S.T.D. pp. 17 with index. The Newman Bookshop, Westminster, Md. 1946. \$2.50.

Father Connell, professor of Moral Theology at the Catholic University of America, has written *Morals in Politics and Professions* for the guidance of "Catholics in Public life," by whom he means "those Catholics who occupy posts of authority and influence in the community." Today more than ever, because of the "terrifying influences of evil in modern society," Catholic leaders must give good example. Consequently they ought to know their specific obligations. By using this work as a ready source of information and as a reliable handbook in matters touching the principal duties of Catholics of the professional world, these Catholics can know definitely about the

proper procedure to be taken from the point of view of morality.

The book is divided into two sections. Devoting the greater portion to the ethical obligations of civil officials, the author places great stress "in their duty of practicing honesty," and clearly points out the evil in certain actions which are frequently thought to be good or at least indifferent. For example, graft is sometimes thought to be honest, but he shows that it is immoral, and that in those cases where commutative justice is violated, the offender is bound to make restitution.

The remaining chapters of the book treat of the moral problems of the Catholic lawyer, doctor, nurse, teacher in public schools, and the social worker. Above all, the instruction for the public school teacher is especially worthy of note because of the lack of material in this field. He treats the problems of sex-education and anti-Catholic text books. Fr. Connell not only proposes a solution for these problems, but also indicates the reason for his decisions. His examples are well-chosen and his ideas are not couched in high-sounding, technical language. The reader will have no trouble understanding.

Here, then, is a very important and useful volume for lay people, pastors and confessors.

R.D.P.

Saint Camillus. By Fr. Cyril C. Martindale, S.J. pp. 181. Sheed and Ward, New York. 1946. \$2.50.

To his many volumes on the saints Fr. Martindale has added another companion, *Saint Camillus*, today considered the "founder and patron of the modern nursing spirit." His Order of the Servants of the Sick certainly paved the way for Florence Nightingale, Clara Barton and the organization of the Red Cross.

As he attempts to complete in one sitting Fr. Martindale's interesting life of this sixteenth century Augustine, who unquestionably pursued a most twisted road to sanctity, the reader will marvel at God's providence and mercy. Indeed, if holiness is Christ-likeness, then Camillus' only claim to this virtue during his youth was his birth in a stable. Had he lived today, his mother's most habitual caller would be the truant officer, so adept was the future saint at excusing himself from school to satisfy his passion for gambling. Add a stubborn will and a hot temper to the above and we have a fair perspective of the author's curtailed description of young Camillus.

However, the kindly words of a Capuchin monk effected the lad's conversion and a leg wound sustained in battle played a prominent rôle in his life's work. Tarrying in a Roman hospital as patient

and interne where he could not be unmindful of the surrounding appalling conditions, Camillus conceived of religious priests caring for the sick. Presently his ideas materialized and thus budded the real and original Red Cross, the Servants of the Sick. With this latter part of Camillus' life the bulk of the book is concerned.

The author hasn't lost any of that literary touch characteristic of his numberless other works and his readers should welcome this life of an unusual saint. Its only drawback is its brevity and Fr. Martindale in several places admits the omission of much that could have been included. This in no way detracts from its popular appeal and the conditions under which the book was written tend to absolve the author.

W.F.K.

Sisters of Maryknoll Through Troubled Waters. By Sister Mary de Paul Cogan. pp. 220. Charles Scribner's Sons, New York. 1947. \$2.50.

Sisters of Maryknoll Through Troubled Waters is the true story of the hardships which Christians, inspired by the love of God, are willing to suffer for love of neighbor. It takes us through the war-torn lands of the Far East—the Philippines, China, Manchuria, Korea—and vividly depicts for us the lot of the missionary sister in war time. For the most part the book is made up of the letters of missionaries, describing particular situations from the comic to the fearful, expressing a thoroughly human concern for the sufferings of their adopted people and, at the same time, a deep trust in Almighty God. Throughout the Japanese are viewed impassionately. The outlook of the sisters on the hardships they were forced to undergo may well be summed up in the words of one sister upon release from the infamous Fort Santiago prison: "I am making no complaint."

The one well-nigh universal desire of our service men in the Far Eastern theatre of war was to get back to the States. For this no one could blame them. They were there to do a distasteful job and the quicker it was over the better. To bring home these brave sisters, however, from prison camps and impoverished missions it took no less an authority than the Vicar of Christ.

The Maryknoll Sisters are officially known as the Missionary Sisters of St. Dominic. Surely he is proud of these sisters, the youngest family under his patronage, who do the work that he himself longed so ardently to carry out, and who even now are returning to the missionary labors they left only out of obedience to the Holy Father.

Sisters of Maryknoll is a book that can be read with much en-

joyment and profit by anyone, young or old, and particularly by Catholics. To read it and to put it down without having a far greater concern for the lot of the missionary sister among unbelievers is impossible. To read it and still remain indifferent to the plight of the poorest of men—those who know not Christ—is inconceivable.

H.E.P.

St. Martin of Tours. By Henry Gheon. Translated by F. J. Sheed. pp. 180. Sheed and Ward, New York. 1946. \$2.00.

In this work about the famous monk Bishop of fourth century Gaul, we have a detailed portrait of a great saint, an ardent missioner and a patron for France.

The stories, now popularly retold, that reflect St. Martin's extensive charity are summed up in those that describe how he shared his cloak with a beggar and how, as a bishop, he gave away his tunic. Concerning the latter incident, it is humorous to note the Bishop patiently waiting behind a screen until a fellow monk had returned with another robe. Such accounts, written in the author's usual easy style, give an inkling of the Saint's absorbing love for his brothers in Christ.

To a suffering France, it should be a consolation to realize that it has St. Martin as a patron. Having been named the Apostle of Gaul, he fought valiantly against Arianism on the one side and against Paganism on the other. Famous even while on earth, his holy reputation in no way diminished after his death. On the contrary, due to his long and numberless missionary journeys throughout Gaul, his memory has been revered for centuries among the descendants of nobles and peasants.

Following the lead of Mr. Gheon, we should all repeat, in behalf of France and the whole world, the fervent invocation with which this biography closes: "Restore to France peace, honour, courage, faith and perseverance, great St. Martin of Gaul, our father!" A.L.D.

Neoplatonism and the Ethics of St. Augustine. By Rev. Bruno Switalski, C.S.S.R., S.T.D. Vol. I: Plotinus and the Ethics of St. Augustine. pp. 113 with index. Krol Brothers, Chicago, Ill. 1946.

St. Augustine was without doubt an original thinker. His original thought, however, did not disdain a consideration of the views and opinions of his predecessors. In his long and arduous pursuit of the truth, the Bishop of Hippo weighed and sifted the doctrines of the early and contemporary philosophies. The truths which they offered, he championed; their errors, he refuted. Among the pagan

philosophers whose teaching had an influence on St. Augustine was Plotinus, celebrated disciple of Ammonius Saccas and founder of Neoplatonism. To determine the fact of this dependence and to establish the degree of influence of Plotinus on the Ethics of St. Augustine is the aim of the Rev. Bruno Switalski in this volume.

In proposing his thesis, Fr. Switalski follows an orderly procedure. After listing a detailed bibliography, he investigates in the first part the main features and the sources of Plotinus' ethics and the characteristics of Augustinian ethics. With this foundation laid, in the second part he builds the structure of his comparison. The completed edifice is a convincing argument of decided Plotinian influence on the great Doctor of the Church. Comparative texts from the *Enneads* of Plotinus and the numerous works of St. Augustine reveal a similarity of ideas and terminology. In some works of St. Augustine, Fr. Switalski finds literal citations from the *Enneads* and explicit reference to the Neoplatonists, and it is upon these latter that the author wisely places the burden of his proof. Copious footnotes, an exhaustive bibliography, and a scholarly presentation of the thesis make this volume valuable to all who are interested in the history of philosophy and the relationship of Neoplatonism to Christianity. Such readers will look forward to a proposed supplement to this work which will treat of the influence of Porphyry, disciple of Plotinus, on St. Augustine's moral viewpoints.

H.M.M.

Teresa, John and Therese. By Fr. Brice, C.P. pp. 336. Frederick Pustet Co. (Inc.), New York. 1946. \$4.00.

About three centuries separated the Little Flower of Lisieux from her illustrious fellow Carmelites. Like the age in which St. Therese lived, her way of life also might seem far removed from the age and way of St. Teresa of Avila and St. John of the Cross. Therese seems to have trod a simple "little" way, while her two forebears appear to have followed a path entirely extraordinary. Despite appearances, the ascent to perfection was essentially the same for all three.

More than a cursory reading of Therese's *Autobiography*, and a nominal knowledge of the works of Teresa and John are necessary to see the unity and harmony among the three saints. Father Brice had fulfilled both requirements well, and convinces us that St. Therese is truly the spiritual child of Madre Teresa and Padre Juan de la Cruz. Indeed, she is the fruit of the seed entrusted by God to His two saintly stewards.

Teresa, John and Therese is a book containing few biographical facts. Fr. Brice portrays "these three saints, not biographically, but spiritually, that is with stress on their virtues and doctrine." Numerous quotations are taken from the works of the three saints. By comparison and analysis of their writings, the author manifests the similarity of their ideas, desires, and love of God. More and more the reader sees the depth of thought which lies behind the simple style of St. Therese. She had thoroughly assimilated the doctrine of her spiritual parents.

The reader will be pleased with the good order of this book. First, the natural abilities and qualities of the saints are reviewed. It is interesting to see how all three saints made excellent use of their natural talents. From their earliest experiences, for example, they stored up vast reservoirs of imagery, which would enable them later on to portray the invisible. Next, the writer shows how similar the three were in their devotions, particularly, to the Passion. The remainder and greater part of the work, Fr. Brice devotes to a consideration of the virtues in their lives. We see how St. John influenced St. Therese in one virtue; how St. Teresa guided her in another; and how St. Teresa and St. John mutually influenced each other.

The ordinary reader, for whom this study was especially written, will welcome Fr. Brice's contribution. Undoubtedly, he will be led toward a more fruitful penetration of St. Therese's teaching, and an interest in the writings of her spiritual parents. The extraordinary mystical gifts and the literary style of Teresa and John may be reasons why many souls fail to take an interest in those writings, so ardently approved by the Church. Fr. Brice's exposition of the real, essential part of Teresa's and John's teaching, the way of detachment from self and the way of love of God, will overcome such prejudices. For, after all, the way of these two saints is also the "little" way of our beloved St. Therese. It is the way to contemplation to which all of us are invited.

V.F.

Song in the South. By Mary Fabyan Windeatt. Illustrated by Gedge Harmon. pp. 191. Sheed and Ward, New York. 1946. \$2.00.

Song in the South is the story of St. Francis Solano, Franciscan missionary to South America about the beginning of the seventeenth century. From his youth our saint, inspired by Christian charity, desired to leave his native Spain and spend his life as a missionary on the friendless shores of Africa. Upon his ordination to the priesthood, however, God spoke through his superiors and St. Francis was obliged

to remain for the first years of his priestly life among his own people. When the call to fields afar finally came to him, it was not to Africa but across the broad and mysterious Atlantic to South America. Then begins his life of adventure amid shipwreck and hunger, Negro slaves and Indians, proud Spanish gentleman and rough soldiers. It is a life packed full of exciting incidents—a life calculated to appeal to the mind of the adolescent for whom it is written. Many of the fundamental principles of Christian perfection—obedience, humility, love of suffering, resignation to God's will and over all an abiding charity—are to be seen portrayed in the life of this great saint.

In his encyclical letter on the Christian Education of Youth, Pope Pius XI writes: "The Saints have ever been, are and ever will be . . . the perfect models for every class and profession, for every state and condition of life . . ." and in another place in the same letter he refers to adolescence as "the most delicate and decisive period of formation." These two facts need no proof. In them can be found the reasons for all Mary Fabyan Windeatt's books no less than for the book at hand. All her works may be recommended to parents who desire their children to profit by the example of the Saints (at so crucial a period of their moral formation).

H.E.P.

A Symposium on the Life and Work of Pope Pius X. Prepared under the Direction of the Episcopal Committee of The Confraternity of Christian Doctrine. Preface by the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States of America. pp. xiii, 304 with bibliography and index. The St. Anthony Guild Press, Paterson, N. J. 1946. \$2.50.

Catechetical Documents of Pope Pius X. Translated and edited with a biographical note by Joseph B. Collins, SS., D.D., Ph.D. Introduction by the Most Reverend Edwin V. O'Hara, D.D. pp. lxviii, 204. The St. Anthony Guild Press, Paterson, N. J. 1946. \$2.00.

This Symposium comprises thirteen papers and a sermon on various phases of the life and activities of Pope Pius X. It was prepared by a number of distinguished American scholars under the direction of the Confraternity of Christian Doctrine. In publishing this work, the Confraternity had two aims in view. It intended it as a fitting commemoration of the fortieth anniversary of Pius' encyclical *Acerbo Nimis* (on the teaching of Christian doctrine) and as a means to promote the Pope's Beatification. That the first aim was accomplished there is no doubt. There is prayerful hope that, under God, the second aim will be realized also.

The opening chapter is an excellent biographical sketch of the Holy Father. This is followed by chapters on the work which Pius effected during his Pontificate in the fields of Christian Doctrine, Sacred Scripture, Church music, Canon law, etc. The tremendous labor which he undertook in so many diverse fields was in accordance with the saintly Pontiff's motto "instaurare omnia in Christo"—"to restore all things in Christ," the great dream of St. Paul. Pius sought to do this principally by an interior reform of the Church. The different chapters tell of the several means which the Pope considered necessary for this reform. First, he insisted on the appropriate formation and education of seminarians and priests through holiness and learning. Then he urged Catechetical instruction for all classes of men, women and children. To strengthen the faithful in the practice of what they had learned he admitted children to First Holy Communion at an early age and advocated the frequent and even daily reception of this Sacrament for all. Finally, he petitioned for the lay apostolate of Catholic Action and for a more fruitful lay participation in the liturgy of the Church.

Besides the notable reforms of Pius in Church music, Sacred Scripture and Canon law, the book also recounts the reorganization of the Sacred Roman Congregation of the Church and of the revision of the Roman Breviary. In all of these activities, Pope Pius appears as the "ignis ardens," "the burning fire" which, according to the prophecies of St. Malachy, an Irish bishop of the twelfth century, was to characterize his Pontificate.

We feel that this scholarly work can be read with profit by the educated Catholic public. From it, readers will see and appreciate more clearly not only the great work which Pius did for the Church and society but also the sanctity and superhuman greatness which he personified.

The Catechetical Documents of Pope Pius X contains a number of letters, allocutions and decrees issued during Pius X's Pontificate. Some are complete while others are extracts of documents which came directly from the Holy Father or from different Cardinals of the Roman Curia under the Pope's direction. Not all of the official writings of Pope Pius' reign are in this book by any means, but only some of the more important ones which deal with the teaching of Christian doctrine, First Holy Communion, frequent and daily reception of the Eucharist, etc. Both the original documents as well as their English translations are given. The translations are especially well done.

Although the complete list of Pius' official documents is not in this book, nevertheless it forms a fitting supplement to the previous publication. If "by the work one knows the workman," then these papers show better than anything else the extraordinary intellectual qualities and holiness of life of this man of God. In them are reflected his simplicity, his self-sacrificing devotion to Christ and his paternal solicitude and love for the poor and the weak. They are a real proof in favor of his eventual beatification. J.C.

Mary Immaculate, God's Mother and Mine. By Bro. Cyril Robert, F.M.S. pp. 418 with index. The Marist Brothers of the Schools, St. Ann's Hermitage, Poughkeepsie, New York. 1946. \$4.00.

The venerable Founder of the Marist Brothers, Fr. Marcellin Champagnat, once remarked that "without Mary we have nothing; with Mary we have everything." Mindful of his holy Founder's simple words, Bro. Cyril Robert has labored fifteen years gathering together the many praises poets have sung about God's Mother; and the result represents his critical selection of treasures in Marian verse. This anthology includes the masterpieces of some two-hundred fifty writers—Hilaire Belloc, Chaucer, Aubrey, Eileen Duggan, G. K. Chesterton, Caryll Houselander, Joyce Kilmer, Rudyard Kipling, Sister Madeleva, Sister Maryanna, Cardinal Newman, Monsignor Sheen, Petrarch and many others. One of the finer sections includes a strophe for each invocation of the oft-repeated Litany of the Blessed Virgin.

For purposes of variety a few prose selections of well-known authors have been scattered throughout the book to acquaint the reader with Our Lady of Fátima, devotion to her Rosary, May devotions and the like. Two or three pages of quotations in praise of Mary Immaculate from the writings of her beloved saints and blesseds complete the book and make it desirable for every Catholic home and library. W.F.K.

Renaissance in the North. By W. Gore Allen. pp. 140 with index. Sheed and Ward, New York. 1946. \$2.50.

This thin volume is based on a series of ten lectures given to the English Workers' Educational Association. Its subject is the Literary Renaissance of the Scandinavian countries, but the catholicity of discussion merits a universal interest. The author believes that "the European 'waste-lands' are considering the possibility of returning to a universal faith" (p. 29). He thinks that the obvious meeting place

of cultures is Scandinavia, which geographically and culturally is between the old world and the new, between the British Isles and Russia. Literature he holds to be not merely relaxation or escape, but the reflection, confirmation and underlining of life. Having settled on his subject, Mr. Allen is no less hesitant in the admission of his point of view. "In any case," he says (p. 9), "the average class knows after twenty minutes the politics and religion, if any, of its tutor. His best plan is probably to confess at once." His thesis is that the Liberals like Ibsen who are thought to be *the* Scandinavian literature are quite outside its spirit which shows a "second spring of Christian faith." This is quite in keeping with a more general principle he formulates as "We learn from literature, architecture, music that the human race . . . is yearning passionately for God" (p. 29). The lectures discuss the Catholic novelist Undset (as both medieval and modern), the Protestant philosopher Kierkegaard, the Protestant novelist Lagerlof, the agnostic Jacobsen, and the nationalists von Heidenstam and Ham-sun. There is also an interesting discussion of the rôle of Grieg and Sibelius, which is singularly provocative since the influence of music on a literary movement is so rarely discussed.

Mr. Allen's penetrating analysis and brilliant observation constitute his greatest virtue and his greatest vice. His clever commentary often runs along without sufficient indication of the steps of thought. These steps need labelling as do the pictures in the book. A teacher's duty is to lead the student from the known to the unknown, and no brilliance of insight can compensate for that patient and painstaking leadership. Mr. Allen's book is a patent demonstration that he firmly holds that truth is all that matters. "Great is truth and it shall prevail." Mr. Allen's more careful exposition would do much to help it prevail sooner.

U.V.

Under the Red Sun. By Forbes Monaghan. pp. 279. The Declan X. Mc-Mullen Co., New York. 1946. \$2.75.

Father Forbes Monaghan writes from Manila and appeals to the American people's finer sense of fairness and better judgment to read his story of the people of the Philippines. His "letter" is occasioned by the reports brought back from the Islands by the "casual visitor" who passes "summary judgment on all he sees." Fr. Monaghan, on the other hand, has lived in the Islands for ten years. He has been close to and a part of their activities both before and during the war. Hence as an American who really knows the truth about the Filipinos, he asks the people of America to consider his story of a gallant peo-

ple, to whom our country owes far more than it can ever repay.

At the very beginning, the author explains that it is his duty to accomplish a two-fold effect, namely, to set America right on the Philippines and to pay tribute to this noble people. Writing in a simple style, Fr. Monaghan portrays through vivid word pictures the men and women, boys and girls, who typify the Filipinos heroically resisting the invasion of their land by the Japanese. He relates that, even in the face of overwhelming odds, the people of the Philippines operated a powerful underground spy system which eventually gave much invaluable aid to the American Army when it arrived.

The reading of this book will help the average American to appreciate better the tremendous sacrifices made by a people who trusted our nation, kept the American flag flying, and asked for nothing in return.

J.O.

Pius of Peace. By Reginald F. Walker, C.S.Sp. pp. 180, with reading list. The Newman Bookshop, Westminster, Md., 1946. \$2.75.

Upon the outbreak of World War II, there appeared unjustified criticism of the Holy See. It was alleged that the Vatican, if it chose to do so, could have prevented the conflict. That this charge, whether born of ignorance or prejudice, has no foundation in fact is amply proved by Father Walker's able account of the numerous efforts made by the present Pope to avert the bloody tragedy.

In an introductory chapter, the rôle of the Church and of the Supreme Pontiffs, as the peacemakers of the centuries, is established and explained. The Spouse of Christ on earth has the right to give the pre-requisite conditions for world order. It is not Her function to maintain the peace. Pope Leo I parleying with Attila; John XX working for the Truce of God; Pius X, referred to as the "first great victim of a war called great;" these are some of those leaders mentioned whose actions reflected the policy of the Church in its attempts to restore the "Peace of Christ in the Kingdom of Christ."

Carrying on this pacifying tradition, the present Head of the Church, Pope Pius XII, has been constant in his pleas for a return to the only basis of lasting tranquillity: the Justice and Charity of the Saviour. The author proceeds to trace in detail the course of action taken before and during the war by the Catholic Church in the person of the Bishop of Rome. "Peace for all the world" adequately sums up the present Holy Father's first message as the successor of St. Peter. There follows a review of the numerous talks, writings and broadcasts that emanated from the Eternal City for the cause of peace.

Yet, during all these efforts to avert or to minimise the evils of armed conflict, the Visible Head of the Church maintained a strict impartiality. A worthwhile chapter is devoted to a description of the extensive relief measures guided by His Holiness. All sufferers, regardless of creed, were the objects of his paternal sympathy. Most important, the prayerful Peace Crusades, inspired by the Pope "who prayed and made others pray," are described with fitting emphasis.

The last section of the work makes specific the Holy Father's postulates that are fundamental for lasting peace. In Easter messages, in Encyclical letters, in conferences with ambassadors, Pope Pius has made the Church's solution clear. Relinquish the system of force employed against right. Base morality on the supreme authority of God. Reach fraternal harmony by paying homage to one Heavenly Father. These are the basic considerations in the chapters covering the internal and external aspects of the problem of peace in the New World Order. Inasmuch as it offers an outstanding defence of the rights of the human person in relation to the State, the full text of the Christmas Allocution of 1942 is given. "Aspects of Social Justice," a recall to private property and true democracy, and "The Christian Charter," with its five Papal counsels for the salvation of the world, have been wisely chosen to form the closing thoughts. Unfortunately, there is no index included; but students of the question of peace will find the reading list helpful.

Neither Catholic nor non-Catholic, having read this book, need be in doubt about the Catholic stand in relation to peace policies. Laymen and priests, who feel the acute need for sound doctrine and good sense in this post-war disturbance, will do well to study *Pius of Peace* and to refer its contents to our peacemakers and to those who insist upon asking: "Why doesn't the Pope do something?"

M.M.

"Four Quartets" Rehearsed. By Raymond Preston. pp. viii, 64. Sheed and Ward, New York. 1946. \$1.00.

"The aim of this book," Mr. Preston states in his Preface, "is mainly to deal with obstacles in the way of understanding which readers of *Four Quartets* may encounter." In accordance with this intention, he treats these four poems of T. S. Eliot in order. Explaining difficult passages by cross references to earlier poems of Eliot, in which the same symbols or the same idea have appeared, he suggests possible relationships with similar symbols and ideas in other pieces of literature. In this way, he gives meaning to many lines, which,

otherwise, would be vague and obscure to the general reader.

For the same general reader, this book fills a need, in as much as Eliot's poems, never simple and self-evident, are here in particular closely packed with philosophical and theological concepts. Such a commentary gives fuller understanding and richer meaning to the poems as a whole.

Aside from a few inaccuracies, such as attributing to Dame Julian of Norwich only one line, instead of the whole of the quotation on page 59 beginning "Sin is behovely," the examination of sources is well done. Mr. Preston deserves praise for his modest and unassuming claims and his recognition of the subordinate place which a commentary holds in relation to the text. Whether poetry should require such a supplement is another question.

M.S.

The Priest and a World Vision. By James Keller. pp. viii, 103. The Christophers, New York. 1946. \$1.00.

Fr. Keller presents the problem of converting the world to Christianity and points out that it is not being done. *The Priest and a World Vision* offers a suggestion on how to increase the effectiveness of Catholic apostolic work. The Maryknoll priest believes that priests should extend their vision beyond their parish, and make themselves and their people more conscious of the world that must be converted to Christ, if true peace is to come.

Although intended primarily for the priest, the average layman will be much impressed by this plea for bringing the Faith to all nations. The book is well written and contains many anecdotes to help convey its message. Fr. Keller's conclusion is that if the laity Christianize their surroundings, and the priest fosters vocations in his parish, there will result a harvest of apostles who will restore the world to Christ.

R.S.

The Ragpicker's Priest. By Fr. Joseph A. Mullins, C.S.Sp., M.A. pp. 102. The Mercier Press, Ltd., Cork, Ireland. 1946. \$1.50.

"The Mercier Press proposes to take an active part in the spread of Truth and its highest aim is to be an organ of Christian Wisdom." Publishers of this type deserve our coöperation. The life of Father Edouard Lamy, the Parisian ragpicker's priest, is a book true to the editors' ideals. Father Lamy died in 1931 with a record of almost eighty years of genuine toil, toil in a sense not generally known by us Americans. This holy man founded a new religious order at the com-

mand of, and with the framework given by, the Blessed Virgin herself. It seems sufficiently reliable that his relationship with the Mother of God was very close, although the Church still reserves judgment upon the facts.

The Order which Father Lamy founded strikes us forcibly in one aspect. As a religious group it is more like one founded in the Middle Ages, inasmuch as it emphasizes the choral recitation of the Divine Office. The Servants of Jesus and Mary have as their aim the protection of youth from religious ignorance, an end which the Servants attain through the medium of clubs and other activities.

From several aspects the work deserves recommendations: first, it should serve as an inspiration for young veterans who may be regretting the fact that their military life has greatly interrupted their vocation to the priesthood. Father Lamy, like many of these veterans, was drafted for four years of service and later, when past thirty, after many trials, reached his priestly goal. Secondly, we recommend Father Mullin's style of writing. It is not breezy, jolting and pithy, as many American books; but calm and reserved, as befits the character depicted.

M.S.W.

Theology and Sanity. By F. J. Sheed. pp. x, 407, with index. Sheed and Ward, New York. 1946. \$3.00.

There is a note of harmony amid the chaos that enwraps the world today: all men agree that the most urgent need of the times is for a new code of living—a "new order," as it is called. But here the agreement ends. Outside the Catholic Church there are as many codes proposed as there are men who give the matter thought.

Yet even this divided opinion is pretty well one in rejecting the Church's answer to the problem. Her teaching is outmoded, they say, and out of tune with modern science and progress. Being guided still by the writings of the ancient Hebrew prophets and other visionaries, whose dreams did not go as far as today's world of radio and newspapers, mass production, speed and high pressure business, the Catholic Church is too remote from the "real" world in which men have to live, to be of any use in guiding our lives.

But where is the reality of the world that these men like to call real? Rather is it a dream, a horrible nightmare. To live in it is to go about in a dream and to become wholly immersed in it is to become insane and to lose one's faith.

To keep our sanity, to keep our faith, we must see the world as the Church sees it. "The enormous advantage of this is that the Uni-

verse the Church sees is the real Universe, because She is the Church of God. Seeing what She sees means seeing what is there. And just as loving what is good is sanctity, or the health of the will, so seeing what is there is sanity, or the health of the intellect" (p. 4). Undoubtedly most Catholics do love and obey God, do—or at least try to do—what the Church says and teaches. They have Catholic wills. But it is doubtful if many have Catholic intellects. We have a Catholic intellect when we see reality exactly as it is in the light of the truths of Faith taught us by the Church. Most Catholics, when they look out on the world, see just the same world as their non-Catholic fellowmen, *plus* the dogmas of their Faith filed away in the back of their mind for reference purposes. Thus their view of reality is warped, for the dogmas of their Faith do not find their true place in the landscape of their view. "It is like a physical landscape at sunrise: it is not that you see the same things that you saw before and now find yourself seeing the sun as well. You see everything sun-bathed. Similarly it is not a case of seeing the same universe as other people and then seeing God over and above. . . . If we would see the Universe aright, we must see it God-bathed" (p. 9).

So, with the conviction that we need a Catholic intellect as well as a Catholic will for the soul's full functioning, in *Theology and Sanity* Mr. Sheed considers the problem of "how our minds are to 'master' the Church's landscape, habituate themselves to it, move about easily in it, be at home in it" (p. 11).

He distinguishes the texture of reality: what things are made of; and the shape of reality: how things fit into the order of the universe. If we know all about God, Christ and Adam we have the essential knowledge of reality. But for this we must see them in their relations with one another and with all the other things in the universe. This Mr. Sheed proceeds to do with a clearness and freshness of view that will commend his book to many readers.

Theology and Sanity is a great effort to remove a distressing need. It deserves a wide circulation and careful reading. On the whole Mr. Sheed has maintained accuracy in theological expression in spite of his striking originality, though theologians will find a few points to criticize.

L.R.D.

A Crown for Joanna. By Sister Mary Jean Dorcy, O.P. pp. 95. Sheed and Ward, New York. 1946. \$1.50.

When one of the members of a royal family decides to enter an obscure and uninfluential convent, there is bound to be trouble, and

trouble there was when Joanna, the crown princess of Portugal, informed her father of her intention to enter the convent of the Dominicans at Aviero.

It is the struggle of this princess for her right to a religious vocation that forms the theme of Sister Jean's latest book. Joanna's skillful avoidance of the royal matches arranged by her father, her courageous conflicts with her worldly brother, and her tactful handling of a hopeless, meddling aunt will all prove interesting reading particularly for the teen-age girls for whom this book is primarily intended. The apt use of liturgical texts that has been noted in Sister Jean's earlier books is even more in evidence here, and the description of Joanna's reception of the Dominican habit will make that beautiful ceremony a living reality even to those who have never witnessed it.

A cleverly devised prologue and epilogue serve to fit the life of this saintly princess into its proper historical setting. The seven illustrations are silhouettes by the author and manage to capture something of the richness and splendor of a rich and splendid age. P.M.S.

Breviloquium. By St. Bonaventure. Translated by Erwin Esser Nemmers. pp. xxii, 248 with indices. B. Herder Book Co., St. Louis, Mo. 1946. \$3.00.

In his Prologue, St. Bonaventure remarks that his work is "a *summa* about the truths of theology." He has written it at the request of his associates and his aim is not to deal "with all things summarily, but treat briefly of certain things that it is more important to know." The author presupposes that his reader is familiar with the terms used and has had a training in theology. Yet, except in a few instances, St. Bonaventure's *Breviloquium* will be both intelligible and enjoyable reading for the Catholic who has not gone much beyond the catechism stage in theological learning.

Broadly, this *summa* of the Seraphic Doctor follows the division of the *Summa Theologica* of St. Thomas. It has seven parts: the Trinity, creation, sin, the Incarnation, grace, the Sacraments, and the last things. Those who know the works of St. Thomas will discover differences of opinions between these two great Doctors of the Church; but in general, of course, they are in complete agreement. However, their methods of proposing the doctrine are poles apart. St. Bonaventure proceeds by giving a paragraph of conclusions. Next he gives an explanation of what is meant and why it is true. Continually, the Saint states his opinions in groups of three and never hesitates

to show some symbolic signification. His statements are supported by arguments of convenience and fittingness.

Mr. Nemmers has done an exceptionally good job of translating. In his Introduction, however, he gives the impression that St. Bonaventure's work is philosophical. He even names faith and grace as philosophical doctrines. The work obviously is theological. The book will appeal not only to students of theology but to the general reader as well. All will be captivated by the Saint's delightful style and method of teaching. The *Breviloquium* is a most welcome addition to the library of books by St. Bonaventure now available in the English language and it deserves the highest recommendation. R.S.

Our Neighbors of the Andes. By F. D. David. pp. 92. Field Afar Press, New York. 1947. \$0.35.

Our Neighbors of the Andes is the third study in a series by the same author. It describes briefly the geography, commerce, history and the religious life of the people of Peru, Bolivia and Ecuador. To treat so broad a subject in so few pages is quite a task. Yet the author accomplishes it skilfully and the result makes most interesting reading for those desirous of getting an overall picture of life, past and present, in these countries. As in the other two studies of the series, profuse references are made to sources whence the more serious student of South American culture and history may find in detail what is merely mentioned in the text. *Our Neighbors of the Andes* will make worthwhile reading for all interested in a rejuvenation of Catholicism in the countries of South America. H.E.P.

Petrarch, Sonnets and Songs. English-Italian Edition. Translated by Anna Maria Armi. pp. 521. Pantheon Books, Inc. 1946. \$3.50.

In the wings of that section of the stage of life called Humanism, the rise of dramatic action has long ago, in the fourteenth century, surged to a point wherein the humanistic idea had become an ideal, in the poetry of Petrarch, the Christian. But, the force of that rising struck its deepest root in the Divine Drama of the Cross of Christ. Minor counter-actions have since sought the overthrow of Petrarch's Christo-centric humanism and a return to paganism, the paganism of the ancients, and this lesser effort was dubbed the "real" humanism. But, the one great sweep of dramatic action, the master stroke of time, Petrarch in his poetry, channeled these lesser stirrings and converted the past to the Sign of the Cross and strove to lay the gift of that bold sweep's highest venturing at the very foot of the Cross, itself.

During the fifteenth and sixteenth centuries, the great drama was corrupted. Humanism was set to destruction by the "humanists," those who lusted for the paganism of the past, rather than that which was divine in the past, and therefore a prefiguring of Christianity. We know (How too well!) the story of that decline. Humanism's weaknesses and its absurdities had driven itself from man and man from itself.

Now, in our time, the force of a constant inner struggling has impelled a new upward swing. There are signs of a new and real humanism, Christian to the core, which seems already to have tipped the heights that Petrarch once scaled; for example the writings of the Russian Christian, Dostoevsky, and many who are today breathing his inspiration. However, at a moment in our age, when it seemed that humanism had been won for Christ, a new antimony appeared: Guide, the Frenchman. Guide is a dynamic threat who seeks to dash humanism to the depths, again, forever. And his depths are the eternal pits of hell. And so, we behold a great struggle between two powerful forces: Is it Michael and Lucifer all over again?

As if to abet the cause of Christian humanism, Petrarch, in full battle dress, has risen out of the past through the pen and the muse of Anna Maria Armi to stalk God's own battlefields:

*"... lamenting my past history
That I spent in love of mortal things."*

praying to the Virgin Mother:

*"Recommend me to your Son, to the real
Man and real God. . . .
That heaven's nod be my ghost's peaceful seal."*
(Rime 366)

thus consecrating the centuries old battle for humanism to Christ and the Christian heritage.

Our hope is that Anna Maria Armi's work will help Petrarch ransom the cause of humanism from its destroyers, for now he has entered the lists of our English-speaking world with a living voice.

T.O.B.

A Commentary on the Apostolic Faculties. By Francis J. Winslow, MM., J. C. D. pp. xii, 240 with bibliography and index. Field Afar Press, New York, 1946. \$2.00.

To facilitate the work of missionaries in establishing the Church in pagan lands, the Holy See has placed special faculties and powers

at their disposal. It is these faculties in their latest edition that have been listed here and commented upon by Fr. Winslow. The first part of the book "On Faculties in General" contains general notions and norms of interpretation. The second part is a literal commentary on the *Formula Major*, the missionary faculties granted to ecclesiastical superiors who possess the episcopal character. The author has noted, however, the few slight differences existing between this and the *Formula Minor*, the faculties granted to ecclesiastical superiors who are not bishops, so that for all practical purposes the commentary is applicable to both *formulae*.

The text of each faculty is cited in Latin and the relations between its faculty and the provisions of the common law are always indicated. In his commentary, Fr. Winslow aims at practicality and explains all technical terminology, so that the precise meaning of the faculty will be clear even to those who have forgotten some of the fine points of canonical language.

Not only the members of the Maryknoll Society, for whom this work was primarily intended, but all missionaries as well as those preparing for missionary work or making a study of the *jus missionum* will find Fr. Winslow's book extremely helpful and valuable.

P.M.S.

An Introduction to the Liturgical Year. By Rodrique Cardinal Villeneuve of Quebec. Translated by Rev. J. A. Otto Eisenzimmer, M.A., Ph.L. pp. 264 with index. Frederick Pustet Co. (Inc.), New York. 1946.

All who are interested in the liturgy of the Church can gain something from this book. For those who are beginners the work can serve as a very readable introduction; while for those who are already familiar with the liturgy it should be a handy guide in helping to fill out the frame-work already begun.

The three liturgical cycles, Christmas, Easter, and Pentecost, as well as the principal feasts of the ecclesiastical year, receive orderly and uniform consideration. First, the historical origin of each cycle is treated; second, liturgical particulars are explained and reasons given for the ceremonies peculiar to each season; third, outstanding texts are cited, commented upon, and their appropriateness made clear.

Its simple and direct style combined with its general tone of subdued devotion make this book a valuable contribution. Another characteristic that increases its value is the avoidance of attributing far-fetched symbolical interpretations to liturgical ceremonies. Instead, it calls for a greater appreciation of the simplicity of the liturgy of

the primitive Church. An example might be cited, when on page 113 Cardinal Villeneuve states: "We can take it as a principle that makes intelligible both the nature and meaning of the ceremonies and vestments employed in the liturgy, namely, that originally nothing was found there which did not have some practical use. But gradually piety and art added the beautiful to the useful—sometimes not without excess."

It is unfortunate that the recent death of Cardinal Villeneuve brings to a close the life of such a vigorous promoter of liturgical living, from whose pen additional enlightening and inspiring works on the liturgy had been anticipated.

J.T.C.

The New Testament. Translated by Ronald Knox. Illustrated Edition. pp. 502. Sheed and Ward, New York. 1946. \$5.00.

Replete with illustrations from woodcuts and pictures of famous paintings of the life of Christ, the latest edition of Monsignor Knox's translation of the New Testament is a very attractive volume. By making use of a wide margin, a commentary is provided in places where the text might otherwise be obscure. Cross-references to other sources are also provided for in the margin. For those who like their New Testament in a very readable form, the illustrated edition of Monsignor Knox's translation is sure to satisfy.

BOOKS RECEIVED

APOLOGIA PRO VITA SUA. By Cardinal Newman. With an Introduction by Maisie Ward. pp. xiv, 232. Sheed and Ward, New York. 1946. \$3.00.

COLLECTED POEMS. By Theodore Maynard. With an Introduction by Alfred Noyes. pp. xvii, 222. The Macmillan Company, New York. 1946. \$3.50.

THE DE INCARNATIONE OF ATHANASIUS. By Robert P. Casey. Part 2. Studies and Documents Series edited by Kirsopp Lake, Silva Lake, and Carsten Hoeg. pp. I, 86. University of Pennsylvania Press, Philadelphia. 1946. \$4.00.

THE MESSIAS. By Rev. Josef Pickl. Translated by Rev. Andrew Green, O.S.B. pp. ix, 333. B. Herder Books Co., St. Louis. 1946. \$4.00.

✓ **THE NATIONAL CATHOLIC ALMANAC.** pp. 816. St. Anthony's Guild, Paterson, N. J. 1947. \$2.00 (clothbound). \$1.50 (paperbound).

POEMS FOR GOD'S CHILD. By E. S. Illustrated by Robb Beebe. pp. 56. St. Anthony Guild Press, Paterson, N. J. 1946. \$1.00.

PRIESTLY ZEAL FOR SOULS. By Rev. John J. Janssen, S.V.D. Translated by Rev. L. M. Dooley, S.V.D. pp. 138. Frederick Pustet Co., Inc., New York. 1946. \$2.00.

RETREAT FOR PRIESTS. By Ronald Knox. pp. 186. Sheed and Ward, New York. 1946. \$2.00.

A SONG OF BEDLAM INN. By Sister M. Madeleva. pp. 11. St. Anthony Guild Press, Paterson, N. J. 1946. \$0.50.

✓ STORIES ABOUT SAINT FRANCIS. By Eusebius Arundel, O.F.M. pp. 85. St. Anthony Guild Press, Paterson, N. J. 1946. \$1.25.

TOWARD THE ETERNAL PRIESTHOOD. By the Rev. Raoul Plus, S.J. With an Introduction by the Most Rev. Richard J. Cushing, D.D., Archbishop of Boston. pp. 844 with index. Frederick Pustet Co., Inc., New York. 1946. \$7.00.

WOVEN OF THE SKY. By Sister Miriam. pp. xiii, 56. The Mosher Press, Boston. 1946. \$\$2.50.

PAMPHLETS RECEIVED

ON THE BETTER CARE AND PROMOTION OF CATECHETICAL INSTRUCTION. *Decree of the Sacred Congregation of the Council*, January 12, 1935. Confraternity of Christian Doctrine, NCWC, 1312 Massachusetts Avenue, N. W., Washington 5, D. C. 1946.

WORDS OF ETERNAL LIFE. By A. H. Goldschmidt, P.S.M. The Pallotine Fathers, 5424 W. Blue Mound Road, Milwaukee 13, Wisconsin. 1946.

From St. Anthony's Guild, Paterson, N. J.

✓ A LIVING CRUCIFIX—THERESA NEUMANN OF KONNERSREUTH. By James M. Linehan, O.F.M. 1946. \$0.50.

REFLECTIONS ON THE ROSARY FOR NURSING SISTERS. By the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas. 1946. \$0.50.

REFLECTIONS ON THE ROSARY FOR TEACHING SISTERS. By the Dominican Sisters of the Congregation of the Immaculate Conception, Great Bend, Kansas. 1946. \$0.50.

MARY IMMACULATE. (*The Bull Ineffabilis Dei of Pope Pius IX*). Translated by Dominic J. Unger, S.T.L., S.S.L. 1946. \$0.50.

From the Grail, St. Meinrad, Ind.

THE MASS YEAR—*A Daily Mass Guide for 1947. Liturgical Reflections on Some of the Gospels* by Placidus Kempf, O.S.B.

FOLLOW CHRIST—*Vocation Number*. 1947. \$0.25.



SAINT JOSEPH'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. T. C. Nagle, O.P., the Rev. R. J. Dewdney, O.P., and Rev. Brother Paul Farrell, O.P., on the death of their mothers; to the Rev. C. F. Christmas, O.P., and the Rev. D. F. Anderson, O.P., on the death of their sisters; to Bro. Albert O'Connor, O.P., on the death of his brother.

NEW STAFF The following Students form the *Dominicana* staff for the current year: Hugh McBrien, Editor; Louis Durell, Associate Editor; Raymond Smith, Book Review Editor; Michael Murphy, Associate Book Review Editor; Kevin Connolly, Cloister Chronicle; Denis Plamondon, Sisters' Chronicle; Philip Forster, Business Manager; John Outwater, Circulation Manager; Bernard Jurasko, Associate Circulation Manager.

MISSIONS The Mission Academia at the House of Studies in Washington held the annual elections on January 3. The following officers were chosen: Bro. Hugh McBrien, President; Bro. Hyacinth Putz, Secretary; Bro. Sylvester Willoughby, Librarian-Treasurer. The retiring officers are: Brothers Mark Heath, Raymond Smith and Bernard Jurasko. The Rev. M. T. Smith, O.P., has been appointed Moderator.

VISITORS The Most Rev. Justin D. Simonds, D.D., Coadjutor Archbishop of Melbourne, Australia, stayed for a short time at the House of Studies, while returning home after a trip to Europe.

PROVINCE OF ST. ALBERT THE GREAT

APPOINTMENT The Reverend Sebastian E. Carlson, O.P., has been appointed by the Master General to fill the Office of Master of Studies. Father Carlson, present Professor of Apologetics, received his Doctorate in Sacred Theology at the Angelicum. As Master of Studies, he succeeds the Very Rev. Timothy H. Sparks, now in Rome as Assistant to the Master General.

The Reverend Patrick M. Clancy, O.P., has been appointed Provincial promotor of Causes of Beatification and Canonization.

PROFESSION On December 18, 1946, the Very Rev. J. E. Marr, O.P., received the simple profession of Brother Dominic Rothering, laybrother.

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Very Rev. R. W. Lawler, O.P., on the death of his brother, to the Rev. A. F. Fox, O.P., and to the Rev. M. E. McGowan, O.P., on the death of their mothers, and to Brother Richard Butler, O.P., on the death of his father.

SISTERS' CHRONICLE

Congregation of the Most Holy Name, San Rafael, Calif.

September 4, 1946. To prepare student-teachers for work in the new field of pre-school education, the Dominican College of San Rafael announced the opening of "The Garden School" which is under the auspices of the Department of Education. The School will operate as a nursery-kindergarten this first year, and will expand gradually to include the first three grades of elementary schooling. Boys and girls from the ages of two-and-a-half to six years are accepted, and classes are in session every day from nine to twelve o'clock.

The new school is located in the manor home of the Edge Hill estate. It is provided with the latest equipment for the play and education of young children, and is under the care of a staff of competent instructors who carry out a program of habit formation, supervised play, and social adjustment according to the best ideas of modern educators.

Congregation of the Most Holy Rosary, Adrian, Mich.

December 30 saw fifty-eight young women clothed in the white habit of the Sisters of St. Dominic, in Holy Rosary Chapel. His Eminence Edward Cardinal Mooney presided at the ceremony of investiture.

On January 5, thirty-three novices bound themselves by first vows.

On January 8, sixteen Sisters pronounced final vows. Rt. Rev. Msgr. James J. Cahalan, chaplain of Holy Rosary Chapel, presided at both professions.

February 12 marked the dedication of the first foreign foundation of the Adrian Dominicans, Colegio Santo Domingo, Ciudad Trujillo, Dominican Republic. Construction of the building was completed during the past year. Classes were begun with the opening of school last fall.

Another residence hall has been erected on the Barry College campus, Miami; also a convent for the Sisters at Dominican High School, Detroit, with accommodations for fifty Sisters.

Recently deceased Sisters include Sister M. Justina, Sister Marie Bernard, and Sister Mary Bernard. R.I.P. Sisters Justina and Bernard had each lived in the order for more than fifty years.

Sisters of St. Dominic, Racine, Wisc.

The Rev. W. R. Lawler, O.P., conducted the annual Retreat during the octave of Christmas.

Sister M. Edwina Kuenen, O.P., passed to her eternal reward on January 1 in the forty-fourth year of her religious profession. Sister M. Leona Mooney, O.P., died January 21 in the fifty-second year of her religious profession. R.I.P.

Remodeling on the newly acquired property, the former Oak Sanitorium, near Pewaukee, Wisconsin, is nearing completion. This convent, a home for the Congregation's infirm and convalescent Sisters, will be known as Our Lady of the Oaks Convent.

Sacred Heart Convent, Houston, Tex.

The closing days of 1946 were given over for Forty Hours' Adoration.

On the Feast of the Annunciation, Sisters M. Monica Seyler and M. Lawrence

Frank celebrated their golden jubilee as Dominican nuns. On that day too, seven young ladies received the habit as novices.

On the following day, Sisters H. Evelyn, M. Veronica, M. Vincentia and M. Olivia pronounced their temporary vows.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On the Feast of the Immaculate Conception, Sister M. Margarita of the Heart of Jesus made Temporary Profession.

On January 20, Sister M. Henry of the Eucharist passed to her eternal reward after forty-eight years of Religious Life.

Dominican Sisters of the Sick Poor, New York, N. Y.

December 9. Sister Mary Bernadette, O.P., pronounced temporary vows for three years. The Rt. Rev. Msgr. Michael A. Reilly, V.F., presided at the ceremony.

January 14. Sister M. Augustine, O.P., died in the thirty-fifth year of her Religious Profession. R.I.P.

February 2. The Rev. F. N. Wendell, O.P., presided at the first meeting of a group of young ladies who are interested in our work among the sick poor. The group will be known as "Dominicanettes" and will meet at the Motherhouse on the first Sunday of each month.

Mt. St. Dominic, Caldwell, N. J.

December 25, 1946-January 1, 1947. The Community's winter retreat was conducted by Very Rev. M. L. Heagen, O.P. Rev. P. C. Perrotta, O.P., conducted the retreat for the High School pupils.

January 14. Dr. Francis Hammond of Seton Hall College addressed the Student Body.

February 4. Rev. William Sheehan of Our Lady of Sorrows parish, Orange, N. J., presented an illustrated lecture on "The Mass." Sister M. Rose, O.P., was called to her eternal reward on December 21. R.I.P.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

October 7. His Excellency, the Most Reverend Edward Hoban, S.T.D., Bishop of Cleveland, paid a brief visit to discuss our future building plans.

The Rev. F. N. Wendell, O.P., visited the Elms during his brief stay in Akron where he addressed the members of the Third Order.

Sisters M. Agnes and Marianne, O.P., accompanied journalism students to a convention of the National Scholastic Press Association held in Milwaukee during the Thanksgiving recess.

Two retreats were conducted during the Christmas holidays. The Rev. W. A. McLoughlin, O.P., of the Dominican House of Studies, Washington, D. C., conducted a retreat at St. Dominic's convent, Youngstown, while the Rev. E. F. Smith, O.P., also a faculty member of the Dominican House of Studies, preached the retreat at St. Vincent's convent, Akron, Ohio.

Saint Cecilia Congregation, Nashville, Tenn.

The annual retreat for the students of St. Cecilia Academy was conducted by the Rev. Joseph Burns, C.S.P., February 5-8.

Four young ladies received the Dominican Habit in the St. Cecilia Chapel on

March 2: Miss Mary Agnes Eiseman, of Chattanooga; Miss Mildred Northern, of Nashville, and Misses Catherine McAtee and Mary Eileen Zarek, of Chicago.

March 7. Four novices made first profession of vows: Sister Mary Michael Palko, Sister Marilyn McKinney, Sister Mary Benedict Ryan, and Sister Gabriel Long.

The Most Rev. William L. Adrian, D.D., presided at the ceremony of investiture on March 2, and the Rev. Eugene Eislein, chaplain of St. Cecilia, presided at the ceremony of profession, on March 7.

The members of the St. Cecilia Community and the students of the Academy celebrated the patronal feast of Mother Annuntiata, Prioress General, on March 25.

The Mothers Circle of St. Cecilia Academy recently donated a motion picture machine to the school.

Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.

December 15. Gaudete Sunday was the occasion of a Day of Recollection for young ladies of the parish and other Bay Region groups. Rev. J. P. Condon, O.P., conducted the spiritual exercises. Highlights of the program were holy Mass, several conferences, the "Question Box," and Benediction of the Most Blessed Sacrament.

December 19. Miss Mary Byrne, interested in China as an educator and missionary, lectured at Queen of the Holy Rosary College. She combined personal reminiscences of her trips to China with a lucid instruction on the elements of the Chinese language and a display of Chinese art. Miss Byrne concluded with an earnest appeal for prayers for her project—a Catholic native women's college.

Rev. L. M. Osbourn, O.P., conducted the spiritual exercises of a Lenten Day of Recollection for members of the Young Ladies Institute, District No. 3, of Alameda County, on February 23. The program included several meditations, recitation of the Rosary in common, and a "Question Box" discussion. The day began with Holy Mass in the parish Church followed by breakfast, and concluded with Benediction of the Most Blessed Sacrament in the Sisters' Chapel.

St. Mary of the Springs, Columbus, Ohio

A cablegram from Fukien, China, brought the news to Mother Stephanie that the Sisters who left the States for the Orient in August had reached their mission in safety. On October 7, Sister M. Dorita Basbergill, O.P., left St. Mary's to join the missionary group. The last communication from Sister came from Shanghai.

The Rev. L. A. Ryan, O.P., professor of Sociology at the College, spoke at the Eighth Annual Convention of the American Catholic Sociological Society at Chicago, December 28, at the Continental Hotel.

During the month of January, Mother Stephanie visited the missions in the Southwest.

His Excellency, the Most Reverend Duane G. Hunt, D.D., Bishop of Salt Lake City, visited St. Mary's, December 18.

A Columbus unit of the Catholic Library Association was organized January 25 at St. Mary of the Springs College. A constitution was adopted and plans were made for future meetings. The initial membership chose Sister M. Ruth, O.P., librarian at the College, first chairman. The meeting was opened with a prayer by the Rev. H. E. Mattingly, editor of the *Columbus Register*, who gave a short address. The Rev. Robert Harwick, acting superintendent of schools of the diocese, also spoke briefly.

The Mother General of the United States and of Cuba are scheduled to meet at St. Mary's of the Springs Convent during Easter Week.

Immaculate Conception Convent, Great Bend, Kans.

November 19. A Requiem High Mass with Libera was offered for His Excellency, the Most Rev. C. H. Winkelmann, our beloved Bishop of the diocese of Wichita.

November 23. The fourth annual nursing education conference of the diocese of Wichita, was held at Great Bend. The meeting opened with a Dialog Mass in the Chapel of the Immaculate Conception Convent, with the Rev. Harry Cabell as celebrant. The discussion sessions of the conference took place in the convent library. Sister M. Benigna, O.P., read a paper on "How Can Educators in High Schools and Colleges Be Guided to Direct Young Women Into the Nursing Profession."

The week before Christmas "Carillonic Bells" were installed at the Motherhouse by Schulmerich Electronics, Inc. Sacred music and Christmas carols were broadcast from the convent Tower during the holidays. The system includes an automatic "Angelus."

Sister M. Caritas, O.P., of Kettle Falls, Wash., and a student at the College of Mt. St. Scholastica, Atchinson, Kans., spent the Christmas vacation at the Motherhouse.

Eight Sisters of the Community attended the Second Biennial Meeting of the Kansas Unit of the National Catholic Music Educators Association, held at St. Mary College, Leavenworth, Kans., December 27-28. Sister M. Justina, O.P., was elected State Treasurer of the conference.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

At the close of the Christmas retreat on January 10, three Silver Jubilarians renewed their vows and were honored with special festivities, Sister M. Genevieve Menard, Sister M. Rosena Hurley and Sister M. Angelica McLaughlin. A similar occasion had been commemorated previously on the Silver Anniversary of Sister M. Benvenuta Hayes, Sister M. Monica Tully, Sister M. Brenda Clancey, Sister M. Agnetis Davis, Sister M. Martha Frank, Sister M. Assumpta Brannick and Sister Margaret M. Alacoque Barry.

January 8. Three Postulants received our Holy Habit: Patricia Frances Eacrett, to be called Sister Mary Aquinas of the Immaculate Heart of Mary; Agnes Falgitano to be known as Sister Mary John of the Holy Eucharist, and Dawn Martina Church, in religion Sister Mary Therese of the Cross. Sister M. Clare, Sister M. Augustine, Sister M. Jean, Sister M. Albert, Sister M. Gregory, Sister M. David and Sister M. Martin were admitted to Temporary Profession; Sister M. Celeste Ramaglia pronounced her Perpetual Vows. Sister M. Diana Feeney had made her Perpetual Vows at an earlier ceremony.

Sister M. Fidelma, Sister M. Innocentia and Sister M. Bernadette have been called to their eternal reward. Sister M. Innocentia made final Profession on her deathbed.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

Two of our Sisters assigned to the Cloistered Branch of our Community, entered in October. The Maryknoll Cloister is an integral part of the Community, with their convent located near the Motherhouse. Their members now total seventeen in number.

A new convent was opened in October, at Cala-Cala, Cochabamba, which the

natives proudly acclaim as "the heart of Bolivia." It will serve as the center of catechetical work among the Quechua Indians.

December. Three of the twenty-five Sisters assigned to China in the fall, arrived at Hongkong, December 22. The rest of the group arrived after Christmas. Six of the Sisters destined for Manchuria flew from Shanghai to Peking on their way to the Fushun mission, January 6. This is the first group to enter China since before the war.

January 2. Sister Mary Columba was elected Mother General to succeed Mother Mary Joseph, who is retiring from office.

His Excellency, Bishop R. A. Lane, M.M., celebrated a Pontifical High Mass, his second at the Motherhouse, in commemoration of the Feast of the Epiphany. His Excellency is the recently elected Superior General of the Maryknoll Fathers.

The Feast of the Epiphany also saw the publication of Sister Mary de Paul Cogan's book—*Sisters of Maryknoll, Through Troubled Waters*, an account of the Sisters' war experiences. The book was published by Scribner's. Sister Mary de Paul was recently appointed Regional Superior of our Hawaiian Island Missions where the Sisters are engaged chiefly in educational and catechetical work.

St. Catherine of Siena Convent, St. Catherine, Ky.

During the week of December 10, at Memphis, Tenn., Sister Stella Maris, O.P., Librarian at St. Catharine Junior College and Academy, and Sister Albertina, O.P., Superior and Principal of Holy Rosary Academy, Louisville, attended the Convention of the Southern Association of High Schools and Colleges and the regular sessions of the Southern Section of the National Educational Association which occurred at the same time. Sister Suzanne, O.P., Principal of St. Agnes Academy, was chairman of the Round Table for Elementary Schools in the N.C.E.A.

On December 23, occurred the death of Sister Siena Byrnes, O.P., in the fifty-sixth year of her religious profession.

On December 26-27, Sister Esther Marie, O.P., and Sister Clementia, O.P., Librarians of Siena College and St. Agnes Academy in Memphis, and Sister Stella Maris, O.P., attended the sixth annual conference of the Mid-South Unit of the Catholic Library Association in Louisville. Sister Esther Marie, Chairman of the Unit, addressed the general session at the opening meeting. Sister Stella Maris was chairman of College and Public Library round table.

Recent guests at St. Catharine are: Sister Luella, O.P., Librarian, and Sister Rose Catharine, O.P., Sub-Priress, Rosary College, Chicago, Ill.; Very Rev. Msgr. Charles Giblin, New York City; Rev. Richard Norton, Boston, Mass.; and Rt. Rev. Msgr. Joseph R. Casey, Columbus, Ohio.

On Christmas-Eve, a high Mass was celebrated by Rev. J. R. Clark, O.P., Chaplain, followed by two low Masses. Following the usual custom the community sang Matins on Christmas-Eve.

February 2. Sister Mary Agnes Kelly, O.P., celebrated the Golden Jubilee of her Religious profession.

Beginning February 25, Rev. J. A. Foley, O.P., Prior of St. Louis Bertrand in Louisville, conducted a ten-day retreat at St. Catharine for the candidates for Reception and Profession.

Congregation of St. Catherine di Ricci, Albany, N. Y.

On the first Sunday of January, a "Cana Retreat" for married couples, conducted by Rev. J. J. Manning, C.S.Sp., was held at the Dominican House of Re-

treats and Catholic Guild in Philadelphia. On the same day Our Lady of Victory Chapter of the Third Order of which Rev. T. F. Conlon, O.P., is the spiritual director, held its regular monthly meeting.

At its first concert, a Christmas program, the newly established Choral Group of the Dominican Academy of Our Lady Help of Christians, Havana, Cuba, received encouragement in the attendance of His Eminence Cardinal Arteaga, Archbishop of Havana.

The Sisters of the Convent of Our Lady of the Sacred Heart, Albany, made their annual retreat, conducted by Rev. C. L. Davis, O.P., from February 4 to 13. At the same time, the annual retreat of the Sisters of Our Lady of Prouille Convent, Elkins Park, Pennsylvania, was conducted by Rev. H. A. Burke, O.P. At the close of the retreat two candidates received the Holy Habit. Sr. Mary Mathew, O.P., and Sr. Mary Anne, O.P., made their final profession and the same day at the Convent of Our Lady Help of Christians, Havana, Sr. Mary Immaculata, O.P., and Sr. Miriam, O.P., made final profession of their vows.

The annual conference for retreat promoters was held at the Dominican Retreat House in Elkins Park January 4-5 to make plans for the coming year. During 1946, 7,410 women made closed retreats while 3,655 retreatants attended Days of Recollection. Twenty-one of these retreats were conducted by Dominican Fathers of St. Joseph's Province.

February 3. A Missa Cantata was celebrated in the Convent Chapel of Our Lady of Prouille by Rt. Rev. Msgr. Bernard A. McKenna to commemorate the silver jubilee of the religious profession of Sr. Mary Catherine, O.P., Superiorress of the Convent of St. Catherine de Ricci, Philadelphia.

Second-hand books came into new usefulness when the Loretta, Dayton, Ohio, held its Book Bazaar during the week of February 24. City-wide publicity brought in all sorts of books, some of which were retained at the Loretta for circulation. Unsold prayer books were sent to missions; text-books went to war-stricken schools; the books that were left after the sale were sold for paper. Proceeds, divided between the Loretta and the Newman Club, will be used to promote the reading of Catholic literature and books that meet Catholic standards.

During February, Catholic Press Month, the Loretta also launched its plan to be a subscription center for Catholic periodicals. The purpose is to promote the reading of Catholic press publications.

Congregation of St. Mary, New Orleans, La.

In November Sister M. Baptist Tracey, O.P., enjoyed a week's visit from her cousin, His Excellency, the Most Rev. Justin Simonds, D.D., Coadjutor Archbishop of Melbourne, Australia.

On the feast of the patronage of St. Thomas, the Very Rev. R. E. Kavanagh, O.P., received a group of college students into the Angelic Warfare.

Early in December members of the college faculty and of the student body attended the Pontifical Mass according to the Melchite rite celebrated in St. Patrick Church, New Orleans, by His Excellency, the Most Rev. Joseph Maloof, D.D., Archbishop of Baalbeck.

Rev. W. J. Conway, O.P., preached the annual high school retreat to 330 students. The annual college retreat was conducted by Rev. Auguste Coyle, S.J.

The Very Rev. B. A. Arend, O.P., V.F., of Hammond, La., was delegated as personal representative of His Excellency, Archbishop Rummel, S.T.D., on the eve of Epiphany, at the reception of the habit by the Misses Marie Miceli (Sr. M.

Veronica), Alma Ruth Brou (Sr. M. Jane Frances), Elizabeth Dosky (Sr. M. Albertus), Marguerite Fabre (Sr. M. Jordan), Grace McNamara (Sr. M. Raphael), Rita Bowen (Sr. M. Rose) and Antoinette Pulee (Sr. M. Pius); and on the feast itself at the Temporary Profession of Sister M. Kathleen Boudreaux and Sister M. Michael O'Shaughnessy, O.P. The ceremonies were held in the Novitiate chapel, Rosaryville.

A recent pamphlet publication is the translation from the French by Sister M. Augustine Blake, O.P., of *The Rosary, Source of All Graces*, by Père Granger.

Sr. M. Dorita, O.P., of St. Mary of the Springs, and Sr. M. Angela, Sr. M. Catherine, Sr. M. Martin, Sr. M. Genevieve, Sr. M. Vianney and Sr. M. Angele, of the Grey Nuns of Mary Immaculate, favored our communities by remaining with them until the date of their sailing for Shanghai and their Chinese missions.

Srs. M. Liguori, O.P., and M. Patrick, O.P., attended the annual convention of the National Business Teachers, held in Chicago.

Sr. M. Reginald, O.P., attended the annual meeting of the Catholic Libraries Association at Memphis.

At the recent convention in Memphis, Sister M. Clara, O.P., was elected member of the Executive Committee of the Southern Association of Colleges for Women. Sr. M. Teresa, O.P., was reelected Secretary of the Southern Regional Unit of the N.C.E.A.

Holy Cross Convent, Brooklyn, N. Y.

September 4. This date marks the seventy-fifth anniversary of the coming of the Sisters of the Congregation of the Most Holy Cross to St. Boniface Parish, Brooklyn, N. Y.

December 7. Delegations of Sisters teaching in the Business Education Departments of our High Schools attended the Pitman Commercial Teachers' Association in New York City.

December 25. Very Rev. Mariano Nieuwenhuizen, O.P., Vice-Provincial of the Dominican Fathers in Puerto Rico, celebrated the Midnight Mass for the Sisters at Holy Cross Convent.

December 27. The annual reunion of seven Golden and eighteen Silver Jubiliarians of the year 1946 was held at Dominican Commercial High School, Jamaica, N. Y. Addresses were made by Rt. Rev. Msgr. George A. Metzger, V.F., Spiritual Director, and Rev. Mother M. Anselma, O.P., Priress General.

December 27. Very Rev. Armando D'Urgolo, P.S.M., American Provincial of the Pallotine Fathers, brought to Reverend Mother M. Anselma an apostolic blessing for all the Sisters of the Congregation.

Sister M. Boromea, for more than seventy years a member of the Congregation, celebrated her ninetieth birthday on January 28.

Three retreats were recently held for the Sisters: Rev. W. S. Whalen, O.P., conducted one at Amityville, February 9-15, while Rev. Gabriel Diefenbach, O.F.M. Cap., gave the Superiors' retreat at Water Mill during the same week; Rev. Eugene McGillicuddy, C.S.S.R., gave that of February 2-8 at St. Joseph's, Sullivan County, New York. Rev. Charles F. Connor, S.J., will conduct a retreat from April 6-12 at Queen of the Rosary Novitiate, Amityville.

November-February. Seven of our beloved Sisters departed this life: Sister Amata Loibl, O.P., Sister Lawrence Rogan, O.P., Sister Pia Wagner, O.P., Sister Pauline Fried, O.P., Sister Victoria Moeckl, O.P., Sister Catherine Regina Casser, O.P., Sister Elizabeth James Conry, O.P. May they rest in peace!

April 7. Twenty Sisters of the Congregation of the Holy Cross will celebrate their twenty-fifth anniversary of reception into the Order of St. Dominic, namely: Sisters Ramona, Francis Jerome, Thomas Edmund, Cecilia Maria, Catherine, Celeste, Cyril, Matthias, Pius, Marie Bernard, Henrica, Antonia, Francesca, Aloysia, Rose Agnes, Rose Catherine, Assumpta, Salesiana and Annette.

April 29. Twelve Sisters will celebrate their fiftieth anniversary of reception into the Order of St. Dominic, namely: Sisters Salome, Damasus, Juliana, Adelina, Lucretia, Herman Joseph, Smaragdus, De Chantal, Ceciliiana, Charlotte, Herminegild and Chrysantus, O.P.

Congregation of the Most Holy Rosary, Sinsinawa, Wisc.

From Colored schools in the South come heartening reports of progress in our work: In Most Pure Heart of Mary High School, Mobile, 90% of the pupils are now Catholic. The Sisters of Blessed Martin Mission, Columbia, S.C., rejoiced with the Dominican Fathers in a Christmas-Eve baptism of an adult man, the 126th conversion during the past ten years. At Mother of God Mission, Cincinnati, there were 29 adult baptisms during the past year; 30 adults received first Holy Communion.

Catholic Action Directors and Leaders of Cells held a meeting at Rosary College, River Forest, Ill., January 2-4. The fifty delegates, of whom twenty were priests, represented parishes, colleges and universities from a wide geographical area. Among them was Father Fitzsimons, Diocesan Director of Catholic Action and Assistant National Director of the Young Catholic Workers, Liverpool. His remarks bore witness to the working of the Holy Spirit through vigorous and apostolic Catholics in England. He declared that the future of Christianity in the world will be determined by the young Catholics in the United States, since there are only two strong nations, the United States and Russia.

Sister M. Timothea Doyle's second translation from the works of Reginald Garrigou-Lagrange, O.P., *The Three Ages of the Interior Life*, with Foreword by His Eminence Cardinal Stritch, was released by Herder during January. Another volume is to follow.

Recently entered into eternal life: Sister M. Rosalyn Mullen, Sister M. Elena Joyce, Sister M. Bernardus Fitzgerald, Sister M. Maureen Foley, Sister M. Regina Lomax, Sister M. Suzanne Sauer. R.I.P.

The funeral of Sister M. Regina was held at St. Dominic's Church, Washington, D. C., on January 20. Celebrant of the Solemn High Mass was the Rev. D. N. Hamilton, O.P., assisted by the Rev. Fathers P. A. Elen and D. J. Grady as deacons, and F. X. Finnegan and J. B. Conlon as acolytes.

Sister M. Regina was in the 87th year of her age and the 10th of her Religious Profession, the last surviving member of a small Dominican foundation made in 1868 as the Convent of the Sacred Heart of Mary, 8th St. and Virginia Ave., Washington, D. C., which in 1882 was affiliated with our Congregation. Signal honor was paid to her memory by the large concourse of friends and former pupils, clerical and lay, who attended her obsequies.

Rev. V. F. Kienberger, O.P., conducted the mid-year novitiate retreat which ended on February 3, when five novices made first profession.